

AHMADIYYA BULLETIN

Nov Dec 2023

Nabuwat Fatah 1402

"This spiritual convention will have many other spiritual benefits which will become manifest from time to time".

Heavenly Decree, page 74.



Prayers for Peace

Local events in Photos



Dudley and Birmingham West



Hounslow North and South



Baitul Noor Region



Nottingham



Milton Keynes



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of Tahrik-e-Jadid



14. Muslims should
rejoice Islam's
revival

8. Muhammad^(sa): The Great Exemplar
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Masroor Ahmad^(aba) on 8th December 2023

14. Concluding Address Delivered By Hazrat Mirza
Masroor Ahmad^(aba) On Jalsa Salana Qadian 2023 in
Islamabad, Tilford, UK, 31 December 2023

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اعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

The Holy Qur'an

Permission to fight is given to those against whom war is made, because they have been wronged — and Allah indeed has power to help them —

Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' — And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty —

Al-Hajj, Verses:40-41

Hadith

Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it.

Sahih al-Bukhari: Chapter: The advent of 'Isa (Jesus), son of Maryam (Mary)
Peace be upon them, Book: Prophets Hadith number 3448

Extract from the Writings of the Promised Messiah^(as)

Further, your doctrines that the Messiah son of Mary will descend from heaven, join forces with the Mahdi and wage war with the people in order to coerce them into becoming Muslims are such as defame the religion of Islam. Where in the Holy Quran is the use of compulsion in religious matters permitted? Rather, Allah the Exalted says in the Holy Quran:

لَا إِكْرَاهَ فِي الدِّينِ

Surah Al-Baqarah, 2:257

This means that there is no compulsion in religion. How then can the Messiah son of Mary be granted liberty to coerce people to such an extent that he would force them to either accept Islam or face death, without even accepting the Jizyah?

In which place, part or chapter of the Holy Quran is such a teaching sanctioned? The entire Quran repeatedly states that there is no compulsion in religion and evidently demonstrates that the battles which took place in the time of the Holy Prophet, peace and blessings of Allah be upon him, were not to propagate religion by force. Instead, they were in the nature of retribution, that is to say, they served as a penalty against those who had murdered a large party of Muslims and who had forced others from their homes, and committed immensely grave injustices against them. Allah the Exalted says:

اُذِنَ لِلَّذِينَ يُقْتَلُونَ بِاَنَّهُمْ ظَلَمُوا ۖ وَاِنَّ اِلٰهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

Surah Al-Hajj, 22:40

That is, permission to fight is given to those Muslims who are being subjected to war by the disbelievers, because they have been wronged, and God has the power to help them. Then, there were defensive wars, which were fought to preserve freedom of choice or to establish liberty in the land against those who aggressed to destroy Islam or forcefully suppress its propagation.

The Holy Prophet, peace and blessings of Allah be upon him, and his blessed Caliphs never waged war except in these three cases. In fact, the Muslims tolerated the injustices of other peoples to such a degree that no similar example can be found among other nations. So what right will Jesus the Messiah and the Mahdi have to come and begin murdering people? Will they not even accept Jizyah from the People of the Book?

اُذِنَ لِلَّذِينَ يُقْتَلُونَ بِاَنَّهُمْ ظَلَمُوا ۖ وَاِنَّ اِلٰهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

الَّذِينَ اُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّا اَنْ يَقُولُوا رَبُّنَا
اِلٰهُ ۖ وَلَوْلَا دَفْعُ اِلٰهِ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَّهَدَمَتْ
صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اِلٰهِ
كَثِيْرًا ۖ وَلَيَنْصُرَنَّ اِلٰهُ مَنْ يَنْصُرُهٗ ۚ اِنَّ اِلٰهَ لَقَوِيٌّ عَزِيْزٌ





Mirza Ghulam Ahmad Qadiani
The Promised Messiah^(as)

As a result they will abrogate the verse:

حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

Surah At-Tawbah, 9:29

Until they pay the tax with their own hand submissively and acknowledge their subjection (Surah At-Tawbah, 9:29)

What sort of defenders of Islam will they be if upon their arrival they begin to abrogate verses of the Quran which were valid in the lifetime of the Holy Prophet, peace and blessings of Allah be upon him? And yet would such a revolution cast no blemish on Khatm-e-Nubuwwat [Seal of Prophethood]?

Today, after 1300 hundred years have passed since the era of the Holy Prophet, Islam has been internally divided into 73 sects. The duty of the true Messiah should be to win the hearts through argumentation, not by the sword; and break the creed of the cross through irrefutable and powerful arguments, rather than going about breaking crosses made of gold, silver, brass and wood. Your use of force only serves to show that you possess no argument whatsoever to support your own view. Whenever an ignorant and cruel person is defeated in argumentation, they always extend their hand to seek a sword or rifle. However, a religion that can only spread its message with the help of the sword, and by no other means, can never even remotely be from God Almighty. If you do not refrain from such a Jihad and the view presented above enrages you to such extent that you should name the righteous as 'antichrist' and 'heretic,' we end our discussion on two phrases:

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ

Say, 'O ye disbelievers! I worship not that which you worship' (Surah Al Kafirun, 109:2-3)

Editorial

FAREED AHMAD, NATIONAL SECRETARY EXTERNAL AFFAIRS

We are witnessing a catastrophic war that is causing the death of thousands of innocent civilians. The humanitarian tragedy is being worsened by the limitations on food, water and medicine in Gaza, that is affecting millions of lives.

The actions of Hamas on 7 October 2023 were completely against the teachings of Islam and must be condemned. The subsequent response of Israel, where thousands of innocent men, women and children in Gaza have been killed and millions more are suffering, has far exceeded limits of a proportional response. The human suffering is intolerable.

The horrific killing of 1,200 Israeli civilians and the taking of 240 hostages was truly abhorrent. The response by Israel, that has seen more than 20,000 innocent civilians (of which 60% are children) killed and has destroyed much of Gaza's civilian infrastructure including schools and hospitals, is also deeply shocking and has exceeded all bounds of justice.

The conflict has had a particularly devastating impact on the civilians in Gaza where the population is facing an unprecedented a humanitarian crisis with millions on the brink of starvation and no medical supplies to treat the victims of war. The damage to infrastructure means that people are without power and even water during the winter months.

The ongoing attacks and wider political context indicate a growing risk of the conflict spreading that could have wide-reaching global consequences.

All of this also poses a serious risk to businesses as instability increases and money is spent on fighting conflicts rather than on wider international progress and prosperity.

At this critical juncture we believe it is vital that all leaders need to make their voice heard to end conflict and push for peace.

The UK Jama'at has been working tirelessly to spread the message of Huzoor ^(aba) through various channels. We instituted a letter writing campaign where, by the Grace of Allah, we believe that over 17,500 letters have been sent by members of the Jama'at to their local MP's. These letters contained Huzoor's ^(aba) message and quotes from his Khutbas. The sheer volume of these letters is beginning to take effect. We have seen a number of MP's change their stance on the conflict and openly call for a ceasefire, some of them have directly commented that it is partly due to the number of letters they have received from their constituents. We have separately written to His Majesty the King, hundreds of Ambassadors and other political figures with Huzoor's ^(aba) message.

We have been very active on Social Media where we are leading the call for a ceasefire, our website www.Ceasefirenow.world is seeing quite a lot of traffic. We have highlighted a five point plan where we call for the following urgent actions:

- An immediate and comprehensive ceasefire.
- All hostages to be released and returned unharmed.
- Humanitarian aid to be allowed to reach all who need it.

- All parties to commit to comply with international laws.
- World powers to work together to find a lasting solution based on peace and justice so that Palestinians and Israelis can live in peace and security.

We held a National Prayers for Peace Event at Baitul Futuh which was attended by over 500 guests and have held over 30 local Jama'at events with over 4000 people attending, more local events are planned. At these events we have spoken out for peace and have had many guest speakers from all Faiths and walks of life echoing our call for peace in their speeches.

We are reaching out to businesses reminding them of their valuable pledges and policies for Corporate Social Responsibility. We are letting them know that the world needs stability so that companies can invest and people can benefit from such investments – especially the poorest in society who are often the first victims of conflict and economic decline.

If leaders do not speak up then the world is facing a very real risk of the conflicts spiralling into a global war. His Holiness, Hazrat Mirza Masroor Ahmad ^(aba) has said:

“The major powers do apparently express sympathy, but they do not wish to act with justice and are not serious in this matter. They think this will remain contained to that area, but those who are wise have started saying that the war will not remain confined to just that region, rather will spread abroad to their countries as well.”

Huzoor ^(aba) has also urged all world powers realise the danger this poses to all and to make concrete efforts to de-escalate the conflict and work towards a lasting, peaceful solution based on justice, cautioning that,

“As long as [world leaders] do not courageously strive for a ceasefire, they are invariably responsible for taking the world towards destruction.”

I therefore urge each and every one of you readers to use your position and platform to take every step possible to make your voice heard for the de-escalation of the conflict and to press for a permanent ceasefire, so that people can focus on development rather than destruction.

Any steps to peace must also call for the release of all hostages, the urgent provision of humanitarian aid to all who need it, the upholding of international law and a lasting peace for all Israelis and Palestinians.

Your support as a voice for peace would be welcome and sincerely appreciated as we all work together to build a peaceful, prosperous world. Please visit the website www.Ceasefirenow.world and follow the simple steps to write to your MP's.



Spending out of that which you love The essence of Tahrik-e-Jadid

FRIDAY SERMON DELIVERED BY HAZRAT MIRZA MASROOR AHMAD^(aba)
ON 3rd NOVEMBER 2023

After reciting Tashahhud, Ta'awwuz and Surah al-Fatihah, His Holiness, Hazrat Mirza Masroor Ahmad^(aba) recited the following verse, the translation of which is:

'Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well.' (The Holy Qur'an, 3:93)

His Holiness^(aba) said that in this verse, Allah has made it clear that the highest standards of virtue are achieved when a person spends out of that which they love.

Spending Out of the Wealth You Love Leads to True Virtue

His Holiness^(aba) quoted the Promised Messiah^(as) who said that true virtue, which leads to salvation, can be attained when one spends out of their most precious and beloved wealth. Spending out of useless wealth is meaningless, rather, the wealth which is most dear to a person must be spent in order to become the most dear to God. How can one attain heights in rank without enduring difficulty? The Companions of the Holy Prophet^(sa) did not just happen to attain their rank, rather they did so only after a great deal of struggle. Blessed are those who do not care about enduring difficulties for the sake of Allah.

His Holiness^(aba) said that this was the spirit which the Promised Messiah^(as) wished to inculcate in his Community. Now, there is a large number of people in this Community who put their own needs aside and instead make financial sacrifices for the sake of their faith. These days, we are seeing increasing financial difficulties in the

world, especially in developed countries. Current wars in the world and the negligence of politicians have led to these circumstances. Yet, despite this, the financial sacrifices of Ahmadis have continued to increase. This may be difficult for a worldly person to understand, but a person of faith knows that it is a result of such sacrifices that the blessings of Allah increase.

Faith-Inspiring Incidents of Sacrifice Towards Tahrik-e-Jadid

His Holiness^(aba) said that as is tradition, the first Sermon in November marks the new year of Tahrik-e-Jadid. His Holiness^(aba) said that he would present some incidents in relation to Tahrik-e-Jadid.

His Holiness^(aba) said that he has received a long list of women who have sacrificed their jewellery and given it for Tahrik-e-Jadid. One of the initial mandates of the Second Caliph^(ra) at the outset of Tahrik-e-Jadid was that rather than having jewellery made, women should offer that wealth in financial sacrifices. However, it can be even more difficult to have something already in your possession and then give it up in the form of financial sacrifice. Such examples are found throughout the world.

His Holiness^(aba) said that there are also examples of those who are less fortunate, yet still offer financial sacrifices, after which God bestows His favours upon them in ways that render them astonished. Those who are wealthy should take a lesson from this. There are examples of those who are less fortunate offering fifty or even a hundred per cent of what they own as a financial sacrifice, whereas some wealthy people will only offer one per cent.

His Holiness ^(aba) said that a motorcycle mechanic from Guinea-Bissau was enjoined to offer something for Tahrik-e-Jadid and he offered whatever he had in his pocket. At the same time, his daughter-in-law came asking him for money to make dinner. Since he had already pledged the amount for Tahrik-e-Jadid, he told her to remain patient. He then received a phone call from a government office saying that some time prior he had worked on their motorcycles but had not been paid, and so he should come to the office to pick up a check. In this way, he was immediately rewarded for his sacrifice, and he went home and happily told his family about what happened.

His Holiness ^(aba) said that a man in Tanzania was informed by the company he worked for that there would be a salary cut for all the employees. It was at that time that he also received a call about making financial sacrifices for Tahrik-e-Jadid. He did not express his worry due to his financial situation, and instead paid his pledge in full. The next day, he was informed by his company that although the salary of the other employees would be cut, there would not be any cut to his salary. He attributed this to the fact that he had made a financial sacrifice for Tahrik-e-Jadid.

His Holiness ^(aba) said that there was a young man in Australia who had not made any financial contributions for ten years. After sitting with the missionary, he started offering financial contributions again, including for Tahrik-e-Jadid. Some time later, he called the missionary to inform him that he had received a promotion at work which was completely unexpected. He attributed it to the fact that he had started making financial sacrifices, which he vowed never to stop doing it again.

His Holiness ^(aba) said that in Kazakhstan, a man who was regular in offering financial sacrifices was made redundant from his job. A little while later, he fell ill and had to purchase some expensive medicines. He was very worried due to his financial circumstances. One day, knowing that there was nothing in it, he decided to check the balance on his credit card, and to his astonishment, he found there to be 190,000 in the local currency in his bank account. He found out that his former company had transferred the amount into his account as a gift for the hard work and trustworthiness that he showed during his employment.

His Holiness ^(aba) said that a man from Senegal did not have the funds to fulfil his pledge for Tahrik-e-Jadid as the year was coming to an end. However, he said that he would certainly offer the amount he had pledged, even if it meant selling his clothes. A few days later, he went to the local missionary and asked him to receive his financial sacrifice. He said that somehow, unexpectedly, his daughter sent him money, which enabled him to fulfil his pledge for Tahrik-e-Jadid.

His Holiness ^(aba) said that a new Ahmadi in Tanzania had made a large pledge for Tahrik-e-Jadid. He was a farmer, and due to there not being rain, there were not many crops. He was very worried about how he would be able to fulfil his pledge. One day, he received a call from an old friend with whom he had not spoken for a very long time, who said that he was sending him some money. Upon receiving the amount, he went straight to the local missionary and fulfilled his pledge for Tahrik-e-Jadid.

(These are just a few examples of the various incidents mentioned by His Holiness ^(aba))

The Purpose of Establishing Tahrik-e-Jadid

His Holiness ^(aba) said that this is the manner in which even new Ahmadis have established a zeal for financial sacrifices. Can the attempts of the opponents of Ahmadiyyat extinguish this light which has been lit by God? They can try their best, but the ultimate end of the opponents of Ahmadiyyat is destined to be failure and

frustration.

His Holiness ^(aba) said that Tahrik-e-Jadid was initiated at a time when the Ahmadiyya Community was facing opposition from all sides. This institution was created with the primary focus of propagating the message and thereby expanding the Ahmadiyyat Community so as to raise the flag of Islam in every country of the world. It is in the spirit of upholding this purpose that we find such examples of financial sacrifices today.

His Holiness ^(aba) said that the Ahrar movement had claimed that they would eradicate Ahmadiyyat from the face of the earth; they would eliminate Qadian and they had made plans to desecrate various sites, including the grave of the Promised Messiah ^(as). Rather than being stopped by the government, they would be supported by them. It was under these circumstances that the Second Caliph ^(ra) devised a plan for the Community, part of which was making financial sacrifices. As a result, many sincere members of the Community started writing to the Second Caliph ^(ra) right away that they were prepared to make whatever sacrifice was required. Then, the Second Caliph ^(ra) formally announced the creation of a fund in order to respond to attacks against the Community by propagating the message of Islam Ahmadiyyat. At that time, the goal was to raise 27,000 Rs. in three years. However, the passion of the members of the Community was such that an amount of 100,000 Rs. was collected within the span of just one year. This spirit of sacrifice did not remain limited to them, as now that same spirit of sacrifice is witnessed all around the world.

Phases of the Tahrik-e-Jadid Scheme

His Holiness ^(aba) said that initially, the Second Caliph ^(ra) extended this scheme from three years to ten years. However, after seeing the increasing passion and zeal with which members of the Community continued to make sacrifices, this scheme became a permanent staple.

His Holiness ^(aba) said that there were 5,000 people who initially made sacrifices under this scheme and thus became part of Daftar Awwal (phase 1). After ten years, the Second Caliph ^(ra) established Daftar Daum (phase 2), the time period for which he set as 19 years, and then also announced that a new Daftar would be established every 19 years. Then, Daftar Siwam (phase 3) was announced by the Third Caliph ^(rh), but its establishment was attributed to the Second Caliph ^(ra) as well. Then Daftar Chaharam (phase 4) was established by the Fourth Caliph ^(rh). Then, in 2004, Daftar Panjam (phase 5) was established by His Holiness, the Fifth Caliph ^(aba). His Holiness ^(aba) announced that today, after the completion of another 19 years, he was announcing the establishment of Daftar Shasham (phase 6) and all new members and children should now be categorised under this category.

His Holiness ^(aba) said that the manner in which those who offer financial sacrifices for Tahrik-e-Jadid are blessed proves that this is a divine scheme. His Holiness ^(aba) said there is also room for improvement where those blessed with wealth can increase in their sacrifices.

His Holiness ^(aba) said that today, the number of our mosques in 220 countries of the world is more than 9,300. The number of mission houses is more than 3,400. There are dozens of mosques and mission houses currently under construction. The number of missionaries and mu'allimeen (teachers) in the world is close to 5,000 and is increasing. The Holy Qur'an has been translated into 77 languages. Literature in various languages continues to be published and a lot of other work is also being done through Tahrik-e-Jadid along with other schemes.

Announcement of the 89th Year of Tahrik-e-Jadid

His Holiness ^(aba) announced that the 89th year of Tahrik-e-Jadid came to its conclusion and announced the start of the 90th year. In the previous year, the worldwide Ahmadiyya Muslim Community offered a sacrifice of 17.20 million pounds, an increase of over £700,000 compared to last year. This is despite the difficult financial situation in the world. Aside from Pakistan, the positions of countries according to their contributions are as follows:

1. Germany
2. Britain
3. Canada
4. USA
5. Middle Eastern Country

6. India
7. Australia
8. Indonesia
9. Middle Eastern Country
10. Ghana

His Holiness ^(aba) prayed that may Allah bless all those who have offered financial sacrifices and enable them to continue offering even greater sacrifices in the future.

His Holiness ^(aba) urged not to forget the Palestinians in our prayers. His Holiness ^(aba) prayed that may Allah swiftly procure the means for their freedom from the grave injustices that the women and children in Palestine are facing.

Muhammad^{sa}: The Great Exemplar

FRIDAY SERMON DELIVERED BY HAZRAT MIRZA MASROOR AHMAD^(aba)
ON 8th DECEMBER 2023

After reciting the *tashahud*, *ta'awuz* and Surah al-Fatihah, Hazrat Khalifatul Masih V^{ba} stated: In the previous Friday sermon, the Battle of Uhud was being mentioned. I will present the brief details given by Hazrat Musleh-e-Maud^{ra} in relation to this. Hazrat Musleh-e-Maud^{ra} states:

“While fleeing from the battlefield (i.e., after the Battle of Badr), the army of the disbelievers announced that they would attack Medina again the following year and avenge their loss to the Muslims. Hence, a year later, they once again made full preparations to launch an attack on Medina. The state of rage of the Meccans was such that following the Battle of Badr, they announced that no one was allowed to mourn over their dead and that all the income generated by the trade caravans would be saved for the upcoming battle. As such, after much preparation, an army of more than 3,000 soldiers set off to attack Medina under the leadership of Abu Sufyan. The Holy Prophet^{sa} consulted the companions about whether they should remain in the city and fight them, or go outside of the city. His personal opinion was to allow the enemy to launch the attack so that they would be held responsible for initiating the war and so that the Muslims could easily confront them while remaining in their city. However, the young Muslims, who did not have the opportunity to participate in the Battle of Badr, whose hearts yearned that they too be given the opportunity to be martyred in the cause of God, insisted that they should not be deprived of martyrdom. Subsequently, the Holy Prophet^{sa} accepted their suggestion. While consulting them, the Holy Prophet^{sa} also narrated a dream of his. The Holy Prophet^{sa} said, ‘I saw some cows in a dream and I also saw that the tip of my sword broken and I also saw that these cows were being slaughtered. I then saw that I placed my hand in a strong and secure chainmail and I also saw that I am mounted upon a ram.’ The companions submitted, ‘O Messenger^{sa} of Allah! How have you interpreted these dreams?’ The Holy Prophet^{sa} replied, ‘The interpretation of the cows being slaughtered is that some of my companions will be martyred. The breaking of the sword indicates that a prominent individual from my relatives will be martyred, or that I may suffer an affliction during this battle. I consider the interpretation of placing my hand in the chainmail to mean that staying in Medina is better for us. The interpretation of being mounted upon a ram seems to be that we will be victorious over the leader of the army of the disbelievers, (i.e., that he will be killed at the hands of the Muslims.)’ Though

it was made clear to the Muslims in this dream that it is better for them to stay in Medina, however, since the interpretation of the Holy Prophet^{sa} was based on his personal view and not based on divine revelation, he therefore accepted the view of the majority and decided to head out for battle.”

(*Dibacha Tafsir-ul-Quran, Anwar-ul-Ulum*, Vol. 20, pp. 247-248)

In relation to this dream, it should be remembered that certain signs and inferences are made in dreams. Mentioning this, the Promised Messiah^{as} elaborates upon the metaphors [in the dreams] of the Holy Prophet^{sa} and states:

“The metaphors that are found in the visions and dreams of the Holy Prophet^{sa} are not concealed or hidden to those who read the Ahadith. At one time the Holy Prophet^{sa} was shown in a vision that he was wearing two gold bangles on his arms, and this was interpreted to mean two liars who made false claims to prophethood; and at another time the Holy Prophet^{sa} was shown in his dream or vision that cows were being slaughtered, and this referred to the companions who were martyred in the Battle of Uhud [...] Many such examples are found in the visions of other prophets, that although something was shown to them, but in reality, it referred to something different. Thus, metaphors and figurative meanings in the words of prophets are not a rare thing.”

(*Izala-e-Auham*, Ruhani Khazain, Vol. 3, p. 133 [footnote])

Nevertheless, when the decision was made to fight outside [the city], the Holy Prophet^{sa} instructed the companions to prepare, and he himself also began to prepare for the battle. As it was stated, the details of this are as follows:

The Holy Prophet^{sa} did not want to go outside the city to fight on the basis of his dream, but when people continuously persisted, the Holy Prophet^{sa} agreed to their opinion. He led the Friday prayers and delivered a sermon, commanding them to fight with complete courage and bravery. The Holy Prophet^{sa} gave them glad tidings, that if they acted with patience, then Allah the Almighty would bestow victory and success upon them. Then the Holy Prophet^{sa} commanded the people to go and prepare for war. Upon hearing this commandment, people became elated. After this, he offered the Asr prayer with everyone. By this time, those who had arrived from nearby had also

gathered with them. The Holy Prophet^{sa} then went into his house alongside Hazrat Abu Bakr^{ra} and Hazrat Umar^{ra}. They both tied the turban of the Holy Prophet^{sa} and helped him put on his armour. While waiting for him, the people were arranged in rows. At this time, Hazrat Sa'd bin Muadh^{ra} and Hazrat Usaid bin Hudhair^{ra} said to the people, "You have gone against the wishes of the Holy Prophet^{sa} by compelling him to go outside [the city of Medina] and fight the enemy; therefore, you should still just leave the matter to him. Whatever command he gives and whatever opinion he holds, there will be betterment for us in it. Therefore, obey him." When the Holy Prophet^{sa} came outside, he was wearing his armour. He was wearing a double coat of armour, meaning one coat on top of another. The names of these pieces of armour were *Zaat-ul-Fuzool* and *Fizza*. *Zaat-ul-Fuzool* was the armour that Hazrat Sa'd bin Ubadah^{ra} sent to the Holy Prophet^{sa} when he was going out for the Battle of Badr. This was the same armour that, when the Holy Prophet^{sa} passed away, it was in the custody of a Jewish man at the time and was kept with him as a deposit. Hazrat Abu Bakr^{ra} obtained this armour, meaning he paid the sum and took the armour back.

The Holy Prophet^{sa} had hung his sword on his side and put his quiver on his back. It is stated in a narration that the Holy Prophet^{sa} mounted his horse named Saqb, hung his bow and held a spear in his hand. Nevertheless, it is possible that both things happened and different people witnessed them. When the Holy Prophet^{sa} came out of his house, he was wearing his armour and weapons. He was informed that Hazrat Malik bin Amr Najaari^{ra} had passed away, and his body had been placed where the funeral prayers were offered. The Holy Prophet^{sa} led his funeral prayer before departing.

At this time, some people said to the Holy Prophet^{sa} that "O Messenger^{sa} of Allah! Our intention was not to oppose your opinion or to compel you into something; therefore, act according to whatever you think is best." It is also mentioned in another narration that [they said], "If you would not like to leave the city to fight, then we can stay here." The Holy Prophet^{sa} said, "It is not permissible for a prophet, after he has put on his armour, to remove it until Allah the Almighty decides between him and his enemies." In a different narration, the words used are "not until he fights".

(*Al-Sirah al-Halabiyyah*, Vol. 2, Beirut, Lebanon: Dar al-Kutub al-'Ilmiyyah, pp. 298-299; *Subul al-Huda wa al-Rashad fi Sirat Khair al-'Ibad*, Vol. 4 [Beirut, Lebanon: Dar al-Kutub al-'Ilmiyyah], p. 186)

Regarding the preparation of the Holy Prophet^{sa} and the companions' realisation of their mistake, Hazrat Mirza Bashir Ahmad^{ra} states:

"Thereafter, the Holy Prophet^{sa} retired to his residence, where he tied his turban, put on his equipment, took his arms with the assistance of Hazrat Abu Bakr^{ra} and Hazrat Umar^{ra}, and came out in the name of Allah. However, during this time, due to the admonishment of some of the companions, the party of young men began to realise their mistake; in that they should not have insisted upon their own opinion in opposition to the view of God's Messenger^{sa}, and most of them were now inclined towards remorse.

"When these people saw the Holy Prophet^{sa} coming with his arms, clad in double the armour, and his helmet, etc., their regret grew even more. They almost unanimously submitted, 'O Messenger^{sa} of Allah! We have committed a mistake in insisting upon our own view over your own. You should employ whatever strategy you deem most appropriate. God-willing, it shall be most blessed.'

"The Holy Prophet^{sa} said:

"It does not befit a Prophet of God to put on his arms and then lay them down before God issues forth a verdict.' So go forth now, in the name of Allah and if you are steadfast, then be certain that the succour of Allah the Exalted shall be with you."

(*Sirat Khatam-un-Nabiyeen*, pp. 485-486)

Hazrat Musleh-e-Maud^{ra} also states, in regard to this incident, that:

"When the Holy Prophet^{sa} came outside, the young men felt regret in their hearts, and they said, 'O messenger^{sa} of Allah! Whatever you advise is correct, and we should stay in Medina to fight against the enemy.' The Holy Prophet^{sa} responded, 'When a Prophet of God puts on his armour, he does not remove it. Now, whatever happens, we will still go forth. If you act with patience, then the help of Allah will come to you.'"

(*Dibacha Tafsir-ul-Quran*, Anwar-ul-Ulum, Vol. 20, p. 248)

Thus, preparations were made for the Muslim army to depart. The Holy Prophet^{sa} departed from Medina with an army of 1,000.

(*As-Sirah Al-Nabawiyyah*, Ibn Hisham, Vol. 3, p. 448)

At this time, the Holy Prophet^{sa} asked for three spears and tied three flags to them. The flag of the Aus tribe was given to Usaid bin Hudhair^{ra}, the flag of the Khazraj tribe was given to Hubaab bin Mundhir^{ra} while others are of the opinion that it was given to Sa'd bin Ubadah^{ra}, and the flag of the Muhajirin was given to Hazrat Ali^{ra}. Then the Holy Prophet^{sa} appointed Hazrat Ibn Umme Maktum^{ra} to lead in prayer all those who stayed behind. Thereafter, the Holy Prophet^{sa} mounted his horse Saqb, hung his bow over his neck, and held his spear in his hand. It is mentioned in a narration that on the day of the Battle of Uhud, the Muslims had two horses, one horse belonged to the Holy Prophet^{sa} and was named Saqb, while the other horse belonged to Hazrat Abu Burdah^{ra} and was named Mulawaih. And the Muslims also donned their weapons, among whom 100 were wearing armour, and the two Sa'ds, meaning Hazrat Sa'd bin Muadh^{ra} and Hazrat Sa'd bin Ubadah^{ra}, began running in front of the Holy Prophet^{sa}.

Both of them were wearing armour, and the people were on both sides of the Holy Prophet^{sa}. When they reached Thaniyyah, they saw a heavily armed force. Their weapons were clattering. The Holy Prophet^{sa} asked, "What is that?" The Noble Companions replied, "These are the Jewish confederates of Abdullah bin Ubayy." The Holy Prophet^{sa} asked, "Have the Jews accepted Islam?" They replied in the negative. The Holy Prophet^{sa} then said, "We will not take the help of disbelievers in our fight against the idolaters."

(*Subul al-Huda wa al-Rashad fi Sirat Khair al-'Ibad*, Vol. 4 [Beirut, Lebanon: Dar al-Kutub al-'Ilmiyyah], p. 186; Ibn Sa'd, *Al-Tabaqat al-Kubra*, Vol. 1 [Beirut, Lebanon: Dar al-Kutub al-'Ilmiyyah], p. 380)

In this regard, Hazrat Mirza Bashir Ahmad^{ra} also writes:

"After this, the Holy Prophet^{sa} instructed that three flags be prepared for the Muslim army. The flag of the Aus tribe was entrusted to Usaid bin Al-Hudair^{ra}, the flag of the Khazraj tribe was entrusted to Hubbab bin Mundhir^{ra}, and the flag of the Muhajirin was entrusted to Hazrat Ali^{ra}. Later, this flag was granted to Hazrat Mus'ab bin 'Umair^{ra}. Then, after appointing Abdullah bin Umme Maktum^{ra} as the Imamus-Salat in Medina and observing 'Asr Salat, the Holy Prophet^{sa} set out from Medina with a large community of the Companions. The chieftains of the Aus and Khazraj tribes, Sa'd bin Mu'adh^{ra} and Sa'd bin 'Ubadah^{ra} proceeded along, running slowly, just ahead of the mount of the Holy Prophet^{sa}, and the rest of the Companions moved forward, positioned to the right, left and behind the Holy Prophet^{sa}."

(*Sirat Khatam-ul-Nabiyeen*, p. 486; *Sharah Zurqani*, Vol. 2, p. 398, Beirut, Lebanon: Dar al-Kutub al-'Ilmiyyah)

After his departure, the Holy Prophet^{sa} set up his camp at a place called *Shaikhain*. This place referred to the two mountains of Medina. Upon arriving at this place, the Holy Prophet^{sa} inspected his

army and sent back those youth whom he thought were below the age of 15, or who were 14 years old.”

(*Al-Sirah al-Halabiyyah*, Vol. 2, Beirut, Lebanon: Dar al-Kutub al-‘Ilmiyyah, p. 300; *Subul al-Huda wa al-Rashad fi Sirat Khair al-‘Ibad*, Vol. 4 [Beirut, Lebanon: Dar al-Kutub al-‘Ilmiyyah], p. 175)

Imam Shafi’i writes that the Holy Prophet^{sa} was presented with 17 youths who were 14 years of age, and he sent them back. He was also presented with youth who were 15 years old, and he granted them permission [to fight]. The youth who were sent back were passionate, and some of their names are found in the narration, namely Abdullah bin Umar, Zaid bin Thabit, Usamah bin Zaid, Zaid bin Arqam, Bara’ bin Adhib, ‘Usaid bin Zuhair, Araba bin Aus, Abu Sa’id Khudri, Aus bin Thabit, Sa’d bin Bahir, Ibn Muawiyah Bajali, Sa’id bin Habtah (Habtah was the name of his mother), Sa’d bin Uqaib, Zaid bin Jariyah, Jabir bin Abdullah (this Jabir bin Abdullah is not the one who narrated the Ahadith, he is someone else), Rafi’ bin Khadij, and Samurah bin Jundub.

The Holy Prophet^{sa} was told that Rafi’ bin Khadij was an archer, and so he was granted permission. He was first instructed to return, however, upon learning that he was a proficient archer, he was granted permission to stay. Upon this, Samurah bin Jundub said, “The Holy Prophet^{sa} granted permission to Rafi’ bin Khadij and has instructed me to return, even though I can defeat Rafi’ bin Khadij in a wrestle.” When the Holy Prophet^{sa} learned of this, he instructed both of them to wrestle each other. Samurah defeated Rafi’ in the wrestle, and so the Holy Prophet^{sa} granted him permission as well. Further into the narration, it is recorded that when the Holy Prophet^{sa} finished inspecting the army and the sun had set, Hazrat Bilal^{ra} made the call for the Maghrib prayer and the Holy Prophet^{sa} led the prayer. After this, the call for the Isha prayer was given, and the Holy Prophet^{sa} led the Isha prayer. That night was spent at Shaikhain, and Muhammad bin Maslamah^{ra} was given the responsibility of keeping watch during the night. He circled the army with 50 men. The Holy Prophet^{sa} said, “Who will stay awake to safeguard us (in other words, who would safeguard the army and the Holy Prophet^{sa})?” Dhakwan bin ‘Abd Qais stood up for the task. [It was said], “Who would stay closest to the Holy Prophet^{sa}?” to ensure that the security arrangements were done properly. Dhakwan bin ‘Abd Qais stood up, wore his armour, took up his leather shield and stood as a guard for the Holy Prophet^{sa}. He did not leave the Holy Prophet^{sa}’s side for even a moment. The Holy Prophet^{sa} rested until it was time for *Sehri* [dawn].

(*Subul al-Huda wa al-Rashad fi Sirat Khair al-‘Ibad*, Vol. 4 [Beirut, Lebanon: Dar al-Kutub al-‘Ilmiyyah], p. 187)

According to the narration, in the morning, the Holy Prophet^{sa} said that he saw in a dream that the angels were bathing Hazrat Hamza^{ra}.

(*Al-Sirah al-Halabiyyah*, Vol. 2, Beirut, Lebanon: Dar al-Kutub al-‘Ilmiyyah, p. 300)

Regarding this, Hazrat Mirza Bashir Ahmad^{ra} has written in *The Life and Character of the Seal of Prophets*:

“The mountain of Uhud was approximately three miles north of Medina. Halfway there, upon reaching a place called Shaikhain, the Holy Prophet^{sa} stopped and instructed that the Muslim army should be inspected. The youth who were passionate about Jihad and had come along were sent back. Abdullah bin Umar, Usamah bin Zaid, Abu Saeed Khudri and others went back. Rafi’ bin Khadij was the same age as those youth; however, he was an expert archer. Owing to this skill, his father recommended to the Holy Prophet^{sa} that he be given permission to partake in Jihad. The Holy Prophet^{sa} looked at Rafi’ and saw that he was standing tall like the other soldiers in order to appear stronger and larger. His strategy worked as the Holy Prophet^{sa} graciously allowed him to come along. Upon this, another youth by the name of Samurah bin Jundub – as was just mentioned – who was commanded to return went to his father and

said, ‘If Rafi’ was taken then I should also be permitted because I am stronger than Rafi’ and can overcome him in a wrestle.’ His father was very pleased by his sincerity, and so he took his son before the Holy Prophet^{sa} and expressed his son’s desire. Whilst smiling, the Holy Prophet^{sa} said, ‘Rafi’ and Samurah should wrestle so that we can ascertain who is stronger.’ They began to wrestle and Samurah actually defeated Rafi’ within moments. Upon this, the Holy Prophet^{sa} also graciously allowed Samurah to accompany them. The heart of this innocent youth filled with joy. Now that it was evening, Bilal^{ra} made the call for prayer and all the Companions prayed behind the Holy Prophet^{sa}. The Muslims set up their encampment for the night at this very place, and the Holy Prophet^{sa} appointed Muhammad bin Maslamah to make arrangements for security and surveillance during the night. He circled the Muslim army all night with a party of 50 Companions.”

(*Sirat Khatam-un-Nabiyeen*, pp. 486-487)

Abdullah bin Ubayy bin Sulul initially accompanied them, but returned during the journey. The details of this are that at the time of Sehri [dawn], the Holy Prophet^{sa} set out from Shaikhain to a place between Medina and Uhud known as Shaut. Upon arriving there, it was time for prayer, and so the Holy Prophet^{sa} offered the Fajr prayer. Shaut is a place between the Valley of Qanat and Medina. From this very place, Abdullah bin Ubayy bin Sulul and his hypocrite accomplices deserted the Holy Prophet^{sa} and returned. His accomplices numbered 300, all of whom were hypocrites. Whilst returning, Abdullah bin Ubayy bin Sulul remarked, “He (i.e., the Holy Prophet^{sa}) did not listen to me. In fact, he listened to the youth, who are not worthy of an opinion. We do not know on what basis we should give our lives. (These are the words of Abdullah.) Thus, O people, go back.” Upon this instruction from the leader of the hypocrites, the rest of the hypocrites deserted the Muslims and went back. Upon seeing them going back, Hazrat Jabir’s^{ra} father, Hazrat Abdullah bin Amr^{ra} went after them. Like Abdullah bin Ubayy, he too was a prominent chief of the Khazraj tribe. He addressed those who were going back and said, “By God, I ask you, are you content with betraying your Prophet^{sa} and people at a time when their enemy is standing before them with their full power and strength?” They replied, “If we had known that you were going to fight in a battle, we would not have accompanied you in the first place. We thought that a battle would not take place.” In this manner, they unequivocally announced that they were going back, despite the fact that they had prepared well for battle. Upon this, Hazrat Abdullah bin Amr^{ra} said, “O enemies of God! May Allah ruin and destroy you. Allah will soon free His Prophet^{sa} from you.”

In one narration, Allamah ibn Jawzi^{rh} writes: “When the tribes of Banu Salamah and Banu Hartiha saw the treachery of Abdullah bin Ubayy, they also planned to return. Both of these tribes were on either flank of the [Muslim] army. But then, Allah the Almighty saved both of these tribes from sin and both of these tribes abandoned the thought of returning. Upon this, Allah the Almighty revealed the verse:

إِذْ هَمَّتْ طَّائِفَتَيْنِ مِنْكُمْ أَنْ تَفْشَلَا ۖ وَاللَّهُ وَلِيُّهُمَا ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

““When two of your groups meditated cowardice, although Allah was their friend. And upon Allah should the believers rely.”

(Ch.3, V.123)

“Owing to the treachery of Abdullah bin Ubayy and 300 of his men, only 700 companions were left with the Holy Prophet^{sa}. When Abdullah bin Ubayy left, the Ansar said to the Holy Prophet^{sa}, “O Messenger^{sa} of Allah! Should we not seek the assistance of the Jews of Medina, who are our confederates?” They were referring to the Jews of Medina and from among them, perhaps they were referring to the Banu Quraizah, who were the confederates of Hazrat Sa’d bin Mu’adh^{ra}. According to some scholars, among the Ansar, the

status of Hazrat Sa'd^{ra} was akin to a position held by Hazrat Abu Bakr^{ra} among the Muhajirin. Nonetheless, upon this question the Holy Prophet^{sa} simply replied: "We do not require their assistance."

(*Al-Sirah al-Halabiyyah*, Vol. 2, Beirut, Lebanon: Dar al-Kutub al-'Ilmiyyah, p. 301; *Farhang-e-Sirat*, p. 167, Zawar Academy, Karachi)

In reference to this, Hazrat Mirza Bashir Ahmad^{ra} has written:

"The following day, on the 15th of Shawwal 3 AH or the 31st of March 624 A.D. on Saturday, before dawn, the Muslim army marched forward and offering their *salat enroute*, reached the foot of Mount Uhud at the start of the morning. It was on this occasion that the evil 'Abdullah bin Ubayy bin Sulul, chief of the hypocrites, betrayed the Muslims, and separating himself along with 300 followers, returned to Medina, saying, 'Muhammad^{sa} did not pay heed to my advice, and being swayed by inexperienced youngsters, he has come out of Medina. Hence, I cannot remain with him and fight.'

"Some people admonished him of their own accord, saying that such betrayal was uncalled for, but he would not have it, and continued to retort, 'If this was a battle, I too would have taken part, but this is not battle; it is suicide.' Now all that remained of the Muslim army was 700 souls, which was even less than a quarter of the 3,000 warriors of the Quraish. Furthermore, with respect to mounts and equipment of war as well, the Muslim army was very weak and insignificant in comparison to the army of the Quraish. The Muslim army only had a hundred men clad in armour, and a meagre two horses. By comparison, the disbelieving army boasted 700 men clad in armour, 200 horses, and 3,000 camels. In this state of weakness, which was strongly felt by the Muslims, the treachery of "'Abdullah bin Ubayy's 300 men, had created a state of restlessness and anxiety in the hearts of various weak-hearted Muslims, some of whom began to lose courage. Hence, as mentioned in the Holy Quran, in this very state of distress and anxiety, two tribes from among the Muslims, the Banu Harithah and Banu Salamah, had even planned to return to Medina, but since their hearts still possessed the light of faith, they managed to compose themselves. As far as apparent means were concerned, even as death stared them in the eye, they did not leave the side of their master."

(*Sirat Khatam-un-Nabiyeen*, p. 487)

Hazrat Musleh-e-Maud^{ra} states:

"The Holy Prophet^{sa} left Medina with an army of 1,000. Having travelled a short distance, they stopped and set up camp for the night. It was the custom of the Holy Prophet^{sa} that when he would reach near the enemy camp, he would let his army rest, so they could make the necessary preparations. When the Holy Prophet^{sa} came out for the morning prayer, he saw that some Jews had come along with the tribes they were allies with. Since the Holy Prophet^{sa} was aware of the mischievous ploys of the Jews, he ordered for them to be sent back. Upon this, Abdullah bin Ubayy bin Sulul – who was the chief of the hypocrites – took 300 of his comrades and left, saying: 'This is no longer a war! It is suicide!' (Another reason for Abdullah bin Ubayy leaving was that he questioned why the Jews were not being permitted to fight alongside them and that stopping assistance was inviting one's own destruction.) Consequently, the Muslims were left with only 700 men, which, compared to the disbeliever's army was not even one-fourth in size, but even more inferior in terms of provisions. Among the ranks of the disbelievers, there were 700 men clad in armour, whereas among the Muslims, there were only 100. The disbelievers had a cavalry unit of 200 men, whereas the Muslims only had 2 horses."

(*Dibacha Tafsir-ul-Quran*, *Anwar-ul-Ulum*, Vol. 20, pp. 248-249)

When the Holy Prophet^{sa} reached the area of the Banu Harithah, a

horse of one of the companions waved its tail and hit his sword. Sensing danger, he immediately drew his sword. The narrator states that the Holy Prophet^{sa} was always optimistic and never worried about ill omens. The Holy Prophet^{sa} said to the companion whose sword it was: "Put your sword back into the sheath, because I sense that swords will surely be drawn today."

(*As-Sirah Al-Nabawiyyah*, Ibn Hisham, Vol. 3, pp. 447-449)

This is what the Holy Prophet^{sa} understood from this incident. He then turned to the companions and said: "Who will lead us close to the enemy?" i.e., to take them using a route that is not normally used. Upon this, Hazrat Abu Khaithamah^{ra} said: "O Messenger^{sa} of Allah! I will lead the way." Ibn Sa'd and others have mentioned his name as Abu Hatamah.

Nonetheless, he took them to the neighbourhood of the Banu Harithah using the route that passed by their pastures and land. Taking the Muslim army along this route, they reached the mountain pass of Mount Uhud and set up camp. They encamped in such a way that Mount Uhud was behind them and Medina was in front of them.

(*Al-Sirah al-Halabiyyah*, Vol. 2, Beirut, Lebanon: Dar al-Kutub al-'Ilmiyyah, pp. 301-302)

The Holy Prophet^{sa} then addressed the Muslims. The Muslims were arranged in rows at the base of Mount Uhud.

On Saturday, the time for the Fajr [morning] prayer approached; the Muslims could see the idolaters in front of them. Hazrat Bilal^{ra} called the Adhan and recited the Iqamah [to signal the start of the prayer]. The Holy Prophet^{sa} then led the companions in the morning prayer. Muhammad bin Umar al-Aslami narrates that the Holy Prophet^{sa} stood up before the Muslims and said:

"O people! I advise you about those things that were given to me in the Book [Quran]; to abide by those injunctions [in the book] and to abstain from those things that have been forbidden. Today is a day in which you can gain reward and blessings. Whosoever keeps this in mind, is the one who is patient, has firm conviction, and is content. (One must be patient if they wish to attain this.) Today you have gathered to fight against the enemy, which will be a vigorous task. There will be few people who can truly be steadfast, except for those whom Allah the Almighty guides, because Allah helps those people who are obedient to Him, whereas Satan assists those who are disobedient to Allah. Thus, begin your actions by showing patience in your Jihad and search for the favours that Allah has promised to you by means of it. It is incumbent upon you to follow the directives I have imparted to you, because I desire for you to be guided. Undoubtedly, discord and quarrelling is a sign of helplessness and weakness and Allah is displeased by this. (There should be no discord; otherwise they will not be helped nor will they succeed.) O People! It has been placed in my heart that whosoever carries out unlawful deeds, Allah the Almighty distances Himself from that person. (Allah is not pleased by this.) Whosoever abstains from unlawful actions, Allah the Almighty forgives their sins. Whosoever sends salutations upon me once, Allah the Almighty and His angels will send down mercy upon him 10 times. Whoever does a good deed, whether it be to a believer or a disbeliever, then his reward will be ordained by Allah the Almighty. He will be rewarded instantly in this life and after an interval, he will also receive a reward for it in the Hereafter. Offering the Friday prayers is incumbent upon every person who believes in Allah and the Day of Resurrection, except for children, women, the sick and the slaves in captivity. Whoever shows indifference towards this, Allah the Almighty will show indifference to him."

In essence, the Holy Prophet^{sa} set out a complete set of guidelines, perhaps owing to the dream he had seen. It was a complete set of guidelines on how Muslims should conduct themselves. The

Holy Prophet^{sa} then said: “Allah the Almighty is Self-Sufficient, Praiseworthy. I have commanded you to follow all those deeds that I know will grant you nearness to Allah and I have warned you about all those deeds that will push you closer to Hellfire. The Faithful Spirit [Gabriel] has revealed to me and placed in my heart that no soul shall taste death until they have gained their rightful provisions. Their provisions will not diminish, even if there is a delay in receiving those provisions. (That is, Allah the Almighty will grant reward for one’s deeds. This refers to all types of provisions.) Therefore, fear your Lord, and act with moderation in your pursuit of your provisions, so that you may receive them with blessings, lest you be driven to hardship in pursuit of them. (Carry out virtuous deeds, attain the loftiest of morals and always strive to gain provisions that are lawful and pure), because what Allah has in store for man can only be attained through obedience to Him. Allah the Almighty has clearly defined for you what is lawful and what is unlawful, but in between these two there are many things which are doubtful. Many people are unaware of them except for those whom Allah the Almighty has protected. Those of you who abstain from them will uphold their honour and their faith. And those who indulge in them (i.e., unlawful deeds), their example is like that shepherd who is close to his [forbidden] grazing pasture. It is nigh that he may enter that pasture. Every king has a pasture that is a forbidden pasture. Hearken, undoubtedly the forbidden pasture of Allah the Almighty are those things He has declared unlawful. (Abstain from all those things that Allah has made clearly unlawful.) A believer compared to the entire population of the believers is like the example of the head compared to the body. When a person suffers from a headache, the entire body experiences pain.”

(*Subul al-Huda wa al-Rashad fi Sirat Khair al-'Ibad*, Vol. 4 [Beirut, Lebanon: Dar al-Kutub al-'Ilmiyyah], pp. 189-190)

If the Muslims remain mindful of these things today, then the enemy would not have the courage to even set their sights upon them. Hazrat Khalifatul Masih I^{ra} states:

“On the Day of Uhud, the enemy walked from Mecca to Medina. The very weapons that Abu Sufyan brought from Syria and for which the Holy Prophet^{sa} travelled towards Badr in order to intercept [his trade caravan] and thereby the might of the disbelievers was completely shattered, the very same weapons were now gathered to be used against the Muslims. The following verse of the Quran alludes to this and those who spent in this cause:

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدَّوْا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ يَكُونُونَ
عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ

“[Surely, those who disbelieve spend their wealth to turn men away from the way of Allah. They will surely continue to spend it; but then shall it become a source of regret for them.

(Surah al-Anfal, Ch.8: V.37)]

“In this battle, Bani Tahama and Bani Kinanah also took part and the enemy numbers had reached almost 3,000. They were all clad in armour and 700 of them were on mounts. Each and every one of them was eager to quickly exact revenge against the Muslims. This zealous army of men which comprised of many small tribes was under the command of Abu Sufyan and had firmly established their base in the northwest of Medina. The valley of Uhud was all that remained between them and the city of Medina. Having established their base, the disbelievers began to destroy the fields and orchards of the people of Medina. The companions became extremely angry and the Muslims prepared for revenge. They earnestly requested the Holy Prophet^{sa} to be granted permission to defend themselves and so the Holy Prophet^{sa} took 1,000 men and left Medina in order to fight against them. One of the chieftains, Abdullah bin Ubayy, who resided in Medina and outwardly showed himself to be with the

Muslims, right at the crucial moments before the battle, separated himself from the Muslims along with 300 of his men. The Muslim army was now reduced from 1000 to just 700. This small army had only two horses, but despite this, they bravely marched forth. Passing through the date orchard, they arrived at the Mount of Uhud. The Muslim army camped the entire night in the valley of the mount and after offering the Fajr prayer, they gathered on the battlefield.”

(*Fasl-ul-Khitab*, Pt. 1, pp. 124-125)

In other words, the battle commenced at this time. The details of this shall be narrated in the future sermon.

I have been continually reminding members to pray for the Palestinians. So do continue to pray for them. In recent days, after the pause in fighting ended, exactly what was expected is taking place now. The Israeli government is bombarding and attacking every part of Gaza with even greater force than before. More innocent children and civilians are being martyred. Now, even a representative of Congress in the United States, who perhaps belongs to the Jewish faith, has said that this is enough and that the United States must play its part in bringing this to an end. The President of the United States is also now hinting that this firing and the bombardment must end which is taking place in the North and the South simultaneously. Before it used to be said that nothing would be done in the South yet there are now attacks there too. However, we should not make the mistake of thinking that the words of the American President are a result of any sort of compassion for humanity, rather these words are for his own benefit, seeing as elections are coming up in the United States, and the younger population is calling for a ceasefire, as are Muslim Americans. Hence all this is being done to win votes, otherwise, there is no compassion for Palestinians or Muslims.

The voices of the Muslim countries are beginning to gain some strength, however until they unite and call for a ceasefire, there will be no benefit. May Allah the Almighty establish unity among Muslims.

The non-Muslim world knows that there is no unity in the Muslim world, rather Muslims are killing each other. Take the example of Yemen and similarly other [Muslim] countries; thousands of children and innocent people are being killed at the hands of Muslims, in fact, hundreds of thousands are being killed in some places. Consequently, this emboldens non-Muslims, who think that it is fine to inflict cruelties against Muslims, as they see that Muslims inflict cruelties on themselves as well. When Muslims do not care for the lives of other Muslims, then why would the enemy have any care? Allah the Almighty has strictly warned in the Quran against the taking of life of other Muslims, and has rendered a Muslim who does so to be hell-bound. May Allah the Almighty enable the Muslims to unite and become a means of ending injustice in the world, rather than fighting amongst each other.

The UN has tried raising its voice, but who listens to them? They claim that they will do such and such, but they cannot do anything because there is no one who listens to them. The major powers exert their rights. May Allah the Almighty have mercy upon the Muslims.

In order to end these cruelties, we must pray and alongside this — as I have already informed the members through their *jamaats* — they should contact their local officials and politicians so that they raise their voices to end these injustices. Similarly, we must convey the same message among our contacts that we must strive to end these injustices. May Allah the Almighty save the innocent from injustices.

After the prayers, I shall lead two funeral prayers in absentia. The first is of respected Masuda Begum Akmal Sahiba of Holland. She was the wife of the late respected Abdul Hakim Akmal Sahib, who was a missionary of the Jamaat. She passed away recently:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

[Surely, to Allah we belong and to Him shall we return.]

Her maternal grandfather, Mia Abdus Samad Sahib^{ra} and great maternal grandfather, Hazrat Mia Fateh Din Sahib Sekhwan^{ra} were from Qadian and both were companions of the Promised Messiah^{as}. The deceased remained engaged in the service of faith for a long time in Holland along with her husband. Upon the instruction of Hazrat Musleh Maud^{ra} in 1957, Akmal Sahib came to Holland for the first time and his wife was not with him. She joined him in 1969 and later returned and then went again in 1986. During the course of her married life, she spent approximately 15 years on her own due to her husband serving in foreign lands.

Among her notable services during her time in Holland was the establishment of Lajna Imaillah Holland. She also had the honour of being the first President of Lajna Imaillah Holland. She had a relationship of profound sincerity and loyalty to Khilafat. She was righteous, pious, and regular in offering prayers and keeping fasts. She was a *musia*. She is survived by three sons and a daughter, all of whom are sincerely serving the Jamaat in one way or another. One of her sons used to be the President of Ansarullah [in Holland] and the other has perhaps been elected this year as the President of Ansarullah [Holland]. They are also rendering services aside from this as well. May Allah the Almighty grant forgiveness and mercy to the deceased and enable her children to carry on the legacy of her virtues.

The next mention is of Master Abdul Majeed Sahib, a life-devotee, who was a teacher at the Talimul Islam High School in Rabwah. He also passed away recently. He had moved to Canada after his retirement which is where he passed away.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

[Surely, to Allah we belong and to Him shall we return.]

He is survived by his wife, three sons and two daughters. His son Mazhar Majeed says, “My father possessed many great qualities. He was very humble, and lived a very simple life. My mother tells me that from their marriage until his demise, she found him to be an extremely virtuous person. A few years after getting married, one day, he was weeping as he prayed aloud. After he completed his prayer she asked him what he was praying for. He responded, ‘It is my desire to dedicate my life and to serve as a professor at the Talimul Islam High School in Rabwah. (He was previously elsewhere in his

own area.) So, I have been praying that Allah the Almighty fulfils my desire and also makes my wife agreeable to this and grants her heart contentment.’” In any case, his wife said, “You should immediately write to Khalifatul Masih requesting to become a life-devotee.” By the grace of Allah the Almighty he wrote the request to become a devotee – this was during the time of the Khalifatul Masih II^{ra} and he approved the request upon which he moved to Rabwah.

He says, “Every month, when my father received his pay, first and foremost he would visit the finance secretary in order to offer his financial contributions. After that, he would take whatever was left and hand it to my mother. After moving to Rabwah he lived under very difficult circumstances yet he never complained. He never expressed a desire for worldly or material things. He always advised us siblings to offer the prayers on time and to remain attached to the Jamaat and Khilafat.” At that time, the Jamaat’s financial circumstances were not very good and there would be great difficulty, despite which he lived with great patience. He was teaching at the time when I was in school, and I observed him myself; these things are not just something his son is saying in order to praise his father. He certainly possessed these virtuous qualities. Non-Ahmadiis were also impressed by him. In 1985 when the government promoted him, or in 1973 or perhaps after 1974 when the school was nationalised he chose to remain at the school. He spent some time at the high school and then in 1985 when he was promoted and sent as the headmaster of the Islamiyyah High School Bhera. The Deputy Headmaster there was also the Imam of the Jami mosque and it seemed he would oppose him on account of him being an Ahmadi, however due to his good character, he respected him a great deal and was very courteous to him.

Someone relates, “One day, I heard him saying to the other teachers that despite him being a Qadiani, he is a very virtuous person.” This is how he did silent *tabligh* such that he even impacted those who opposed him. His students would often come to visit him and would say, “We used to be your students.” However, he used to be most proud of those students and mentioned those who went on to dedicate their lives for the sake of God. He would very happily say that such and such life-devotee used to be his student. He had a great deal of honour and respect for life-devotees. May Allah the Almighty grant the deceased His forgiveness and mercy, elevate his station, and enable his children to carry on the legacy of his virtues.

(Official Urdu transcript published in the Daily Al Fazl International, 29 December 2023, pp. 3-7. Translated by The Review of Religions.)



Muslims should rejoice Islam's revival

CONCLUDING ADDRESS DELIVERED BY HAZRAT MIRZA MASROOR AHMAD^(aba)
ON JALSA SALANA QADIAN 2023 IN ISLAMABAD, TILFORD, UK, 31 DECEMBER 2023

At approximately 10:30 am local time, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V, may Allah be his Helper, arrived at the Masroor Hall, Islamabad, UK, for the concluding session of Jalsa Salana Qadian 2023.

After his arrival, Huzoor^{aba} invited Abdul Momin Tahir Sahib to recite a portion of the Holy Quran. He recited verses 191 to 196 of Surah Aal-e-Imran and then presented its Urdu translation. Following this, Murtaza Mannan Sahib was called to present an Urdu poem composed by the Promised Messiah^{as} expressing the blessings and favours of Allah the Almighty.

Hazrat Khalifatul Masih V^{aba} then came to the podium to deliver the concluding address of Jalsa Salana Qadian 2023. After reciting *tashahhud*, *ta'awwuz* and Surah al-Fatihah, Hazrat Amirul Momineen^{aba} said:

“Today, the annual convention of the Ahmadiyya Muslim Community in Qadian, India, is drawing to a close, and simultaneously, annual conventions are being held or are about to be held in various other countries. At this very moment, the closing sessions of annual conventions in different countries, such as Senegal, Togo, Guinea-Conakry, and Guinea-Bissau, are taking place, and their live transmissions are ongoing. There is a two-way transmission; we can see them and they can see us. All this fulfils the promise made by Allah to the Promised Messiah, Hazrat Mirza Ghulam Ahmad, peace be upon him, that:

“I shall make you famous with honour to the ends of the earth and shall exalt your name and shall put your love in the hearts of

the people. We have made you Masih Ibn-e-Maryam [Messiah, son of Mary]. Tell them: I have come in the footsteps of Jesus.’ [Tadhkirah (English), p. 242]

“Thus, the arrangement of these conventions in countries around the world, the calling of the name of the Promised Messiah^{as} with respect and honour, and the slogan of his name, all are manifestations of this divine promise, affirming that he is the Promised Messiah and the Awaited Mahdi, as per the promise of Allah and the prophecies of the Holy Prophet Muhammad, peace and blessings of Allah be upon him. Today, this small settlement of Qadian, which was just an ordinary village or town over a hundred years ago, has transformed into a beautiful city. Indeed, it has gained worldwide renown, and this fame is due to the name of the Promised Messiah^{as} and the promise made to him by Allah.

“Today, in this town, residents from dozens of countries across the world have gathered to participate in the Jalsa Salana. At present, representatives from approximately 42 countries are there. There are people from Russian-speaking countries, Arab nations, African countries, Indonesia and other islands, as well as from the continents of Europe, America, and Australia. Thus, this is the beautiful fulfilment of the promises made by Allah the Exalted.

“A man residing in a small place, difficult to access and devoid of resources, claimed that Allah the Almighty had promised him, ‘I shall make you famous with honour.’ And then this promise is being magnificently fulfilled, because Allah the Almighty is fulfilling the prophecy made to the Holy Prophet Muhammad^{saw} about the arrival of his most ardent devotee in the fourteenth century to initiate a new



era of the revival of the religion [of Islam].

“Thus, Hazrat Mirza Ghulam Ahmad, peace be upon him, is the Promised Messiah and Mahdi who has come for the revival of faith and the completion of the propagation of Islam, in accordance with the promises of Allah the Almighty. Therefore, Muslims should rejoice that the era of the second advent of Islam has arrived, a time to overcome weaknesses and to spread and preach Islam. However, the selfish interests of so-called scholars are inciting them to mislead the general Muslim populace from the right path. But a time will come when they will have to acknowledge the truth. This too is a promise of Allah the Almighty to the Promised Messiah^{as} that ultimately, these people will believe. “At this moment, I will speak about the mission of the Promised Messiah^{as} in relation to the divine support he received.” Hazrat Amirul Momineen^{aba} then presented various excerpts from the writing of the Promised Messiah^{as} in this regard.

The Promised Messiah^{as} said:

“The question naturally arises as to why the Promised Messiah^{as} was to appear from among the Muslims. The answer is that Allah the Almighty has promised in the Holy Quran that the Holy Prophet^{saw}’s Prophethood shall bear a close resemblance to the era of Moses^{as}, both with regard to its beginning and its end. The first of these similarities was with regard to the first era—the era of the Holy Prophet^{saw} himself; and the other similarity was to appear in the Latter Days. The first similarity is that just as Moses^{as} was granted a final victory against Pharaoh and his hordes, so was the Holy Prophet^{saw} granted a decisive victory against Abu Jahl—the Pharaoh of his age—and his hordes. God destroyed them all and established Islam in the Arabian peninsula, and with the help of God this prophecy came true:

“Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.” (Surah al-Muzzammil, Ch.73:V.16)

“The similarity relating to the Latter Days is that God Almighty sent a Prophet in the last days of the Mosaic dispensation, who was against Jihad, had nothing to do with religious warfare, and preached forgiveness and mercy. And Jesus^{as} had appeared at a time when the moral condition of Israelites had badly deteriorated and their character and conduct were thoroughly corrupted. They had also lost their kingdom and lived under the dominion of the Roman Empire. Jesus^{as} had appeared at the turn of the fourteenth century after Moses^{as}, and since the chain of Israelite Prophets came to an end with him, he was as such the last link in the Israelite Prophethood.

In the same manner, God has sent me in the spirit and character of Jesus son of Mary^{as}, in these Latter Days of the dispensation of the Holy Prophet^{saw}, and has held in abeyance the practice of Jihad just as it was prophesied that it would be suspended at the time of the Promised Messiah.” (Lecture Sialkot, pp. 15-17)

Huzoor^{aba} said that, at another place, the Promised Messiah^{as} mentioned the prophecies of the Holy Quran that the Earth will give out its treasures and resources. Consequently, this prophecy is also being fulfilled in many ways.

Huzoor^{aba} also said that the Promised Messiah^{as} had further highlighted that the books’ spread and publication would increase. The nations will meet other nations and correspondences will advance. Television and other technological advancements are examples of this fulfilment.

The Promised Messiah^{as} mentioned:

“One nation will meet another and build far-reaching relationships and trade alliances, and friendly relationships between distant countries will be fostered. And when people are brought together. This refers to the relations between various nations and countries. It means that, owing to the opening up of new routes, the availability of mailing services and the telegraph, mutual communication between people will increase. One nation will meet another and build far-reaching relationships and trade alliances, and friendly relationships between distant countries will be fostered.

“And when savages will be brought together with people. That is to say, savage nations will turn towards the civilized world and will develop humane values and decency. The lowly classes will be dignified with worldly ranks and prestige, and with the spread of material sciences and arts, there will remain no distinction between the nobles and the common people. Rather, the commoners will prevail and they will hold the keys to wealth; and control of the governments will be in their hands. The substance of this verse is similar to a hadith, too.

“And when the rivers will be split. Meaning that, canals will sprawl the land and agriculture will boom.

“And when the mountains will be blown away, and in them tracks will be built for people travelling on foot or as passengers, or for trains to move about. In addition, signs of general darkness were described and it was said:



“When the Sun is wrapped up. Meaning that, the world will be engulfed in extreme darkness, ignorance, and sinfulness.

“And when the stars will be obscured; meaning that, when religious scholars will lose the light of sincerity.

“And when the stars will fall; meaning that, when divine scholars will pass away. For, it is impossible that people should continue to inhabit the earth while stars fall. Remember that the Gospel, too, contains a similar prophecy that the Promised Messiah^{as} will descend at a time when stars will have fallen, and the Sun and the Moon will lose their light. To take these prophecies literally is against reason. No wise person would ever suggest that when the sun literally loses its light and the stars fall to the earth—and yet the earth is still populated with people as usual—that in this state of affairs, the Promised Messiah^{as} should come. Then it was said:

“When the heavens will be torn apart. Similarly, it is also stated:

“The Gospels, too, in the same way foretold the advent of the Promised Messiah^{as}. But these verses do not mean that the heavens will be literally torn apart and its capacities will weaken. On the contrary, what is meant is that just as something torn becomes useless, so will the heavens become unproductive. Divine grace will no longer descend from the heavens and the world will be filled with darkness and ignorance. Then, at another place it was said:

“And when the Messengers will be brought at the appointed time. This, in fact, is an indication of the advent of the Promised Messiah^{as} and the purpose is to state that he shall descend at the precise time of need. It must be remembered that in the Word of God, the term Rusul [Messengers] is also used for a single [Messenger] as well as for non-Messengers. I have explained repeatedly that many

of the Quranic verses encompass multiple meanings. It is established from the *ahadith* that the Holy Quran has both apparent and hidden meanings. Therefore, if Messengers are to gather on the Day of Judgement as witnesses, we accept and testify to that meaning. But at this place, after describing the woeful signs of the Latter Days, when it is added at the end that the Messengers will be brought at the appointed time, the context is indicating that after darkness reaches its height, God will send a Messenger of His so that judgement may be rendered for various nations.” (*Testimony of the Holy Quran*, pp. 32-37)

Huzoor^{aba} stated that, the Promised Messiah^{as} had also mentioned the *ahadith* which highlight these prophecies of the Holy Quran. The prophecy of she-camel being abandoned is mentioned in the Hadith and the Holy Quran. Huzoor^{aba} explained that the establishment of a train line between Mecca and Medina shows the fulfilment of this prophecy.

Huzoor^{aba} highlighted that all the Ahmadis sitting together and listening at the same time across the globe shows the fulfilment of God's promises. The opponents of the Promised Messiah^{as} should ponder over this fact and understand.

The Promised Messiah^{as} said:

“I care not the least about the various objections my people raise against me, and it would be utter infidelity on my part if I should abandon the path of truth for fear of them. They should think for themselves that God has endowed a man with intellectual insight from Himself, has shown him the way, has blessed him with His converse and discourse, and has manifested thousands of Signs to prove his truthfulness; how could he possibly turn his face away from that Sun of Truth, considering the dissenting opinion of an adversary



to be something of any importance? Moreover, I am not perturbed by the fact that my opponents, both internal and external, are wholly dedicated to slandering me; for this, too, proves a miraculous Sign in my favour. The reason being that if I possess within me every kind of evil and I am, as they allege, a defaulter, a liar, an antichrist, an impostor, a deceiver and corrupt; if I have created a schism between the people; if I am a mischief monger, a transgressor and immoral; if I have imputed falsehood to God for almost thirty years, and used abusive language against good and righteous people; if in my soul there is nothing else but mischief, evil, malefaction, and selfishness; if I have set up a business for simply deceiving the world; if, according to them, God forbid, I do not even believe in God; if there is no evil that is not to be found in me and I possess all the sins of the world, and my soul is replete with every kind of wrongdoing; if I have usurped the wealth of many and abused many (who were as pure as angels); and if I have surpassed all in every evil and fraud; then what is the mystery behind this that—albeit I was the one who was evil, wicked, perfidious, and a liar—whenever a so-called ‘saintly’ person arose to confront me, he himself was destroyed; whosoever initiated a *mubalahah* [prayer duel] against me, he himself was ruined; whosoever cursed me, himself fell prey to his own curse; and whosoever filed a case against me in court, was himself defeated? You will witness the proofs of these occurrences, by way of illustration, in this very book. It should have thus happened at the time of such confrontations that I myself should have perished or been struck by lightning. Moreover, there would have been no need for anyone to stand up against me, for God Himself is the enemy of a criminal. Hence—for God’s sake!—think why the contrary has occurred. Why did the ‘pious’ perish when opposing me, and why did God save me in every single confrontation? Does this not prove to be a miracle in my favour? Therefore, I am grateful that even the evils which are [falsely] ascribed to me prove my own miraculous Sign.” (*The Philosophy of Divine Revelation*, pp. 2-3)

In another place, the Promised Messiah^{as} mentioned:

“The membership of my Jamaat increased to more than 300,000 and hundreds of thousands of rupees poured in and many Christians and Hindus became Muslims through my preaching. Is this not, then, a Sign? Has this prophecy not been fulfilled? To allege that Sa’dullah’s

son is now engaged to ‘Abdur-Rahim’s daughter and will soon be married and that children will be born, is wishful thinking and is just idle talk which is worth a laugh. And the answer to this also is that the promises of God can never remain unfulfilled. This point should be made after marriage takes place and a child is born too. As of now, integrity demands that they should ponder seriously how this prophecy which Allah the Exalted manifested through me has been fulfilled in the same manner as the prophecy: ‘It is not you but your slanderer who shall be issueless,’ made by the Holy Quran, was fulfilled. As I have already stated, twelve years ago, God revealed to me about him that:

“‘It is not you but your slanderer who shall be issueless.’

“And the door to the birth of children for Sa’dullah was closed after this revelation. And Allah the Exalted, smiting his face with his own curses, granted me three sons after this revelation, and caused tens of millions of people to hold me in great esteem. The financial victories I was bestowed, both in cash and in kind, and the variety of gifts that I received, were so many that if put together they would fill up a number of rooms. Sa’dullah desired that I should be abandoned and left alone with no one to keep me company. Hence, Allah the Exalted frustrated him in his design and caused many hundreds of thousands of people to become associated with me. He desired that people should not help me, but Allah the Exalted made him witness in his own lifetime how an entire world had turned to me to be of assistance to me. And Allah the Exalted helped me financially in such a manner as none else had been helped for hundreds of years. He had desired that I should remain deprived of every honour, but God caused thousands belonging to every echelon of society to submit to me with their heads bowed. He desired that I should die in his very lifetime and that my children too should die, but Allah the Exalted caused him to die in my lifetime and in the period from the day of this revelation He bestowed upon me three more sons. Thus, he died a death of frustration and disgrace. This, indeed, was what I had prophesied and it was fulfilled by the grace of Allah the Exalted.” (*Ibid.*, p. 551-552)

Huzoor^{aba} then mentioned that countless signs are still being fulfilled and that many people are being guided to Ahmadiyyat. The Ahmadi

are being spiritually uplifted by the fulfilment of these signs.

Hazrat Amirul Momineen^{aba} then gave examples of a few incidents that showed God's blessings and succour to Ahmadis.

An Ahmadi from Guinea-Bissau had a discourse with a person expressing that the Promised Messiah^{as} is the Mahdi and the Messiah. The person did not accept. Eventually, the Ahmadi said, "Whoever is in the wrong, God's wrath be upon him." Consequently, it so happened that the said person was met with an accident, and seeing this sign, another person who had listened to this conversation accepted Ahmadiyyat.

In Tanzania, an Ahmadi new convert who was a farmer was struck with lightning during a thunderstorm. He could not stand up and implored God to save him as a sign of the truthfulness of Ahmadiyyat. Consequently, a person came out of nowhere, picked him up and he was saved by Allah the Almighty.

Huzoor^{aba} expressed that only the pure of heart can understand such signs and benefit from them.

Hazrat Amirul Momineen^{aba} further mentioned many other incidents that manifest that God Almighty continues to show signs of the truthfulness of Ahmadiyyat and the Promised Messiah^{as}.

A person left his Christian faith and converted to Ahmadiyyat when he saw in a dream the faces of the Promised Messiah^{as} and the present Khalifa, Hazrat Mirza Masroor Ahmad^{aba}.

Huzoor^{aba} mentioned an incident of another person who studied the books of the Promised Messiah^{as} and then, when he saw the Promised Messiah^{as} in his dream encouraging him to do *bai'at*, he converted to Ahmadiyyat.

A woman from Tanzania saw the Promised Messiah^{as} in her dream and when it was confirmed by an Ahmadi missionary that he was Hazrat Mirza Ghulam Ahmad^{as}, she converted to Ahmadiyyat.

In Kyrgyzstan, a Muslim lady observed that his brother was progressing in the Islamic faith and he had an Ahmadi friend. She saw that Ahmadi friend in her dream who was welcoming her to Ahmadiyyat. Consequently, she accepted Ahmadiyyat.

Huzoor^{aba} went on to mention many other incidents that highlighted how God guided many people to Ahmadiyyat, the true Islam.

Hazrat Amirul Momineen^{aba} further said that the aforementioned incidents of Allah Almighty's help are surely a testimony to the fact that the Promised Messiah^{as} is the same Messiah and Mahdi who was prophesied by the Holy Prophet^{sa}. Every Muslim should pray and beseech God to guide them to the right path.

Huzoor^{aba} stated that the Promised Messiah^{as} had said that everything is possible before the King of the Heavens and the Earth. God Almighty promised that people would come from distant lands. This glad tidings was given at a time when nobody used to come. If a noble believer ponders over this fact, they can understand that only God is fulfilling it. The Promised Messiah^{as} further said that this is a huge sign of God Almighty. This is indeed the blessings of God and no one else can do all this.

Huzoor^{aba} then drew the attention of the Ahmadis to strive to fulfil the purpose of the advent of the Promised Messiah^{as} and said:

"Today, all of you who are participating in the Jalsa in Qadian, and all those who are attending the Jalsa in their respective countries, are affirming that Hazrat Mirza Ghulam Ahmad, peace be upon him, is indeed the Promised Messiah and Mahdi, who came in accordance with the prophecy of the Holy Prophet Muhammad, peace be upon him. With him has always been, and will always be, the support of Allah the Almighty, *insha-Allah*. Every Ahmadi should also pledge to tirelessly strive to fulfil the purpose of the mission of Hazrat Messiah, peace be upon him. Continually assess your external and internal states and strive to improve them."

Hazrat Amirul Momineen^{aba} requested all to pray, especially for the people of Palestine, for the Muslims in general, for the Ahmadis of Pakistan, for those imprisoned because of their faith and for the end of injustice in the world. Moreover, Huzoor^{aba} emphasised praying for the people of the world to accept the Promised Messiah^{as} and that they may understand the purpose of his advent.

In the end, Huzoor^{aba} announced that about 15 thousand attendees were present in the Jalsa of Qadian, India, and 42 countries were represented there.

Huzoor^{aba} prayed for the New Year to be a blessed year in every way and said:

"May Allah bestow His mercy on the Muslim Ummah. May Allah grant progress to the Ahmadiyya Jamaat as well."

Hazrat Amirul Momineen^{aba} then led everyone in silent prayer. Huzoor^{aba} then permitted *tarany* (choral poems) to be recited.

Hazrat Khalifatul Masih V^{aba} then conveyed his *salaam* and departed at 12:13 local time. Consequently, the Jalsa Salana Qadian 2023 came to a successful end.

Report prepared by AL-Hakam



National Prayers for Peace Event Report

Report by Fareed Ahmad Serving as National Secretary Umure Kharijiyya

By the Grace of Allah, a special 'Prayers for Peace' event in relation to the Israel-Palestine conflict, was held on Sunday, 5 November at Baitul Futuh.

The event brought together parliamentarians, faith leaders, NGO representatives, local neighbours and Jamaat members to stand in solidarity with the victims of the conflict and to call for a lasting peace. An exhibition was organised by Tabligh department on the peaceful teachings of Islam and an opportunity to tour the mosque was also available.

The event was attended by approximately 2000 people, including 230 external guests. Although the formal programme was 5.15pm - 6.15pm media in attendance arrived early to film Maghrib and Isha salat in the mosque as well.

The formal programme started with Tilawat by Naseem Bajwa Sahib followed by the translation by Tahir Odeh Sahib. We then held 2 minutes silence in remembrance of the victims of the war and this was followed by speakers and scriptural readings on peace.

Speakers

A range of speakers addressed the audience and in between the speeches a **selection of prayers for peace from the Old Testament, New Testament, Torah and the Holy Quran** were read by children, and a 'Love for All' poem was recited by a young group of Ahmadi Muslim children.

The speakers at the event included:

1. **Tom Brake**, the former Member of Parliament for Carshalton and Wallington. He emphasised the necessity to cease the senseless slaughter of civilians on both sides of the Israel-Palestine conflict. He advocated for a two-state solution as the ultimate resolution and called for an

immediate ceasefire.

2. **Stephen Hammond**, MP for Wimbledon, and Secretary of the All-Party Parliamentary Group (APPG) for the Ahmadiyya Muslim Community: He acknowledged the loss of life among both Palestinian and Israeli civilians, emphasising the importance of the sanctity of all lives. He urged the UK Government to call for a humanitarian corridor by opening the Rafa crossing via Egypt, to deliver aid to Gazans.
3. **The Reverend Jonathan Sedgwick**, the Archdeacon of Southwark: He shared how as a Christian, he finds daily enrichment in the wisdom of Hebrew scripture and the need to care for humanity. He emphasised the importance of praying for peace and justice for all sides, while also confronting Islamophobia and Anti-semitism. He mentioned his recent interaction with Rabbi Nathan, underscoring the need for solidarity and concluded with a prayer for the Israeli and Palestinian people and a call for a just settlement.
4. **Muhammad Sharif Odeh Sb**, Amir Sahib Kababir: Amir Sb send a melodious prayer recital via video in Arabic, with subtitles in English.
5. **Ibrahim Ikhlaf Sb**, Secretary Tabligh UK and Head of the Arabic Desk: Ibrahim Sb expressed grave concern about the world being on the brink of war and condemned the actions of Hamas as being completely against Islam. He condemned Israel's actions in Palestine and emphasised the need for the need for the recognition of the Creator and justice to ensure peace, underlining the role of faith in achieving peace.



6. **Fleur Anderson**, MP for Putney and Vice-Chair of the APPG for the Ahmadiyya Muslim Community: She gave a message of shared grief, called for aid to reach Gaza and shared her recent visit to the Holy Land as well as to a synagogue, where members of the congregation extended their greetings for this event. She advocated for a peaceful two-state solution, condemned the killing of civilians on both sides and encouraged to work towards peace.
7. **Esmond Rosen**, President of the Barnet Multi-Faith Forum and representing the Board of Deputies of British Jews. Esmond commended the Jamaat's work to bring communities together at the event and stressed the strength of unity amongst the 'children of Abraham' in faith. He condemned the violence, particularly the taking of hostages by Hamas. He also shared stories of Muslims who saved Jewish lives during the Holocaust. He firmly supported a two-state solution and the need for moral leadership to eradicate antisemitism. He concluded with a prayer from the Holy Quran on peace and called for the end of war and the message of 'Love for all, and hatred for none.' He spoke very respectfully about Islam and the Prophet Muhammad (saw), saying peace be upon him after his name. He was very appreciative of the event overall.
8. **Rafiq Hayat Sb**, Amir UK: Respected Amir Sb was the keynote speaker. He thanked all speakers for advocating for peace and expressed his concerns regarding the Israel- Palestine conflict wherein countless innocent lives have been lost. He condemned the Hamas attacks and highlighted the teachings of Islam regarding war and the importance of protecting innocent civilians. Amir Sahib also condemned the Israeli killing and genocide of innocent civilians and the horrific carpet-bombing taking place, as well as the suffering being inflicted through the denial of food, water and medicine.

Amir Sahib then read quotes from Huzur Aqdas^(aba) from the Friday Sermon of 13 October on the conflict condemning Hamas and condemning the response by Israel, and urging world powers to concentrate their efforts on de-escalating the conflict and working towards a lasting, peaceful solution based on justice. Respected Amir Sahib also expressed his worries regarding the

traumatic impact of the war the children caught up in the conflict. Amir Sahib called on the politicians to tell their leaders to work for peace and to stop the carnage in the region.

Amir Sahib set out a clear call to action, namely an immediate ceasefire, the release of all hostages by Hamas, allowing humanitarian aid into Gaza, the compliance with international law, and reaching an agreement for a lasting peaceful solution.

Respected Amir Sahib concluded the event with silent prayer and his was followed by refreshments. Guests also had an opportunity to view an exhibition and to join tours of the mosque after the formal proceedings.

Other dignitaries attending in attendance included:

- **Siobhain McDonagh MP**, Chair of the APPG for the Ahmadiyya Muslim Community and MP for Mitcham and Morden;
- **Elliot Colburn MP**, Vice-Chair of the APPG for the Ahmadiyya Muslim Community and MP for Carshalton and Wallington;
- **Sarah Jones MP**, Shadow Minister for Industry and Decarbonisation and MP for Croydon Central;
- **Virendra Sharma MP**, Treasurer of the APPG for the Ahmadiyya Muslim Community and MP for Southall;
- **Rabbi Adrian Schell**, Wimbledon Synagogue.

Press and Twitter

Press coverage is as follows:

- The event received coverage from four prominent media outlets, including **ITV News**, **AFP**, **France 24**, **Catholic Times**, and the **PA Media Group**.
- Journalist from all the above organisations were present at the event. In addition to the event itself, journalists were granted access to the mosque, where they captured photographs and videos of Jamaat members participating in Maghrib and Isha Salaat;
- Notably, **ITV News** prepared a news bulletin which was



repeatedly **broadcast on the morning news between the peak times of 6am – 10am** reaching millions of viewers;

- **AFP** has published photos and videos of the event and these have started to be picked up by other outlets (eg Barron's media).
- The Urdu News Channel **Bol Network** also provided coverage;
- Journalists conducted interviews with Respected Amir Sb UK, several Members of Parliament and special guests.

Twitter coverage is as follows:

- Special tweets containing the message of Huzur Aqdas^(aba) relating to the conflict were posted to the run-up of the event. All our tweets were posted using the hashtag **#VoicesForPeace** via the Ahmadiyya UK, True Islam, VOI and MTA News accounts;
- **Local radio station Radio Jackie** included information about the event on their account;
- So far the **potential reach of the tweets is 273,900**

The event ended with refreshments for the guests.

ANNOUNCEMENT FOR ADMISSION TO JAMIA AHMADIYYA UK 2024

Jamia Ahmadiyya UK will be holding its entry test and interviews on the 3rd and 4th of July 2024 for this year's intake of students. The following conditions apply:

Qualifications

Applicants with A-Level qualification will be given preference.

Applicants with A-Levels qualifications (passing with minimum B in at least 3 subjects) will be accepted.

Applicants applying with GCSEs must obtain grades 8 or 9 in each of their subjects. BTEC qualifications will not be accepted.

Age on Entry

Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Certificate

The applicants **MUST** submit a medical certificate from the GP with whom they have been registered.

Written Test and Interview

The applicants will take a written test and will appear before a Selection Board for an interview. Only those who pass the written test will be invited for the interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. Furthermore, candidates will be judged on their potential of learning and reading the translation of the Holy Quran, Ahadith, the books of the Promised Messiah ﷺ as well as religious and general knowledge.

Procedure

Applications will **ONLY** be accepted on the prescribed Admission forms available from the Jamia UK office. **Incomplete application form will not be accepted.** It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- Medical certificate from the GP.
- Photocopies of GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- One passport size photograph.
- An attested photo copy of the birth certificate.
- The spellings of the name must be the same as in the passport.



Last Date

The application for 2024 entry **MUST** arrive by 30th May 2024. Applications received after that will not be considered.

Applications should be addressed to:

THE PRINCIPAL
Jamia Ahmadiyya UK
Branksome Place
Hindhead Road
Haslemere
GU27 3PN

For any further help or clarification, please telephone:

+44(0)1428647170 or

+44(0)1428647173,

+44(0)7988461368(Mob.),

Fax: +44(0)1428647188

Jamia is open from Monday to Saturday from 8 am to 2 pm. Visitors are welcome **ONLY** by prior appointments.

Statements from Hazoor^(aba) on the conflict in Palestine

In relation to the 7 October 2023 attacks by Hamas, Hazrat Khalifatul Masih V (ABA) unequivocally condemned the actions of Hamas and said they were completely against the teachings and principles of Islam. He also condemned the subsequent killing of innocent civilians by Israel, noting that its actions had exceeded all limits. Hazoor (ABA) underlined the need to end hostilities on all sides with an immediate ceasefire, the need to allow humanitarian aid to reach all in need and for a lasting peace to be secured based on absolute justice. His Holiness reiterated that a lasting peace must enable all people in the region, Jews, Christians and Muslims, to live in peace and harmony.

We present just a few extracts of his statements below

FRIDAY SERMON, 27 OCTOBER 2023

Alarming risk of global conflict.

“The rate at which the state of war is escalating, and how the Israeli government and other major global powers are adopting certain policies, it’s apparent that a world war is staring us in the face. Now, even some leaders of Muslim countries have begun to openly state, as have Russia and China, and so too, Western analysts have begun to write and proclaim that the scope of this war seems to be expanding. If wise policies are not immediately adopted, the world will face devastation. All of this is being reported in the media. The (harrowing) state of affairs is in front of you all.”

“For as long as [world leaders] do not courageously strive for a ceasefire, they are invariably responsible for taking the world towards destruction.”

The need for adherence to international law.

“Israeli government officials say, ‘Hamas killed our innocents, hence we will seek revenge.’ This ‘revenge’ has now exceeded all limits. The loss of Palestinian lives, as reported, is four to five times greater than the loss of Israeli lives. If their aim is to eliminate Hamas, as they so claim, then they should directly combat them. Why are they killing women, children, and the elderly? They have also deprived people of water, sustenance and medical care. This is where all claims to human rights and rules of warfare cease to exist when it comes to these governments.”

“Indeed, some do draw people’s attention towards this, such as the former US President Obama, who in recent days stated even if one is to wage war, one should fight in accordance with the rules of warfare, and civilians should not be harmed.

“The UN Secretary-General also spoke in the same vein, whereupon the Israeli government raised an uproar over this. The claimants of peace in the rest of the world, who consider themselves to be those who establish peace and champions thereof, did not utter a word in support of the Secretary-General. Rather, they distanced themselves from it.”

The need for unbiased media.

“Western media overly amplifies one side of the story while sidelining the other to the back pages. For example, recently among the women who were freed [by Hamas], one woman said she was treated

well in captivity. This story was relegated into a corner, while a statement saying ‘Hamas’ imprisonment was a hell’ is continuously making headlines.”

“True justice requires presenting all affairs. Let the world determine who the oppressor and oppressed are, to what extent this war is warranted and at what point it should end. All the state of affairs should be presented to the world, as opposed to presenting merely one-sided coverage.”

Focus on prayer.

“We should lay great focus on our prayers. We should pray for the end to this oppression and strive to end it in our remits...And may He [Allah] bestow wisdom upon the world. Amin.”

FRIDAY SERMON, 20 OCTOBER 2023

The need to end injustice and oppression.

“At this time, I wish to make an appeal for prayers regarding the current situation in the world. Now, some journalists in the west, or even in America have written in their newspapers, that there should be a limit to revenge. Furthermore, America and other western countries should play their parts in [preventing] the Israel/Hamas War, and try to reconcile or reach a ceasefire. But the authors also write that it seems that, instead of stopping this war, they are hellbent on fanning the flames.

Just the same, it was in the news in America yesterday that one of the top foreign ministers handed in his resignation saying we have crossed the limits, injustice is being done to the innocent people of Palestine, and the world powers should pay heed to this matter. Thus, there are still those who are honourable among these people.

Furthermore, Jewish Rabbis also appear in the media from time to time, speaking in favour [of Palestine] and are condemning the oppression. Russia’s Foreign Affairs minister also stated, that if countries keep behaving in this manner, then this war will spread to the entire region; rather, I think that it will spread to the entire world.”

Muslim countries must unite for peace.

“Thus, these people need to come to their senses. As I have said before, the Muslim countries must unite as one, with one voice. If they speak as one voice (it is said that there are 53 or 54 countries),

they will become a powerful force in the world, and they will have a stronger impact, otherwise individual voices here and there are of no consequence. This is one of the ways to establish peace in the world and end this war. Thus, to save the world from destruction, Muslims countries must strive to fulfil their role, may Allah enable them to do so."

Prayer for peace

"...we must also fervently pray. May Allah end this war and protect the innocent, oppressed Palestinians so that they are not subjected to further injustices, and may Allah end all injustice in the world, wherever it is."

FRIDAY SERMON, 13 OCTOBER 2023

Innocent victims must not be targeted.

"For the past few days, a war has ensued between Hamas and Israel. As a result, women, children and the elderly have been killed and are continuing to lose their lives without any distinction."

"Even in a state of war, Islam does not permit the killing of women, children, elderly and innocent civilians. The Holy Prophet Muhammad (peace and blessings be upon him) gave strict instructions against doing so... In this recent escalation of the war, Hamas made the first move and attacked Israeli citizens. Leaving aside for a moment the fact that innocent people have been unjustly killed by the Israeli army, Muslims should ensure that they always adhere to the teachings of Islam."

"Where the Israeli army has carried out injustices, that is on them and there are better and lawful ways to address that. If there is a legitimate state of war, it should be entirely limited to the respective armies and never against innocent women, children, elderly and civilians. In this respect, the action Hamas took must be condemned."

"Whatever injustice and cruelty Hamas committed, the response to that or war should have been restricted to Hamas. However, the (indiscriminate) response of the Israeli government is extremely dangerous and it seems that this conflict will not end here. In fact, it cannot even be imagined how many innocent women, children, elderly and civilians will lose their lives. The Israeli government has suggested it will destroy Gaza and to this end, they have carried out severe and overwhelming bombardment. They have turned the city to dust. Now the most recent development is that the Israeli Government is telling a million or so people to leave (Northern) Gaza immediately."

The need to uphold justice and the rule of law.

"Thankfully – albeit with much hesitation – the United Nations is, at least, now raising a faint voice in response to this development. They have said it is against human rights and would create huge problems and so Israel should think about their decision. Rather than unequivocally saying that it is wrong, and instead of taking a stronger stance, the United Nations is making mere requests."

Major powers must support de-escalation.

"...it seems that major powers are bent upon inciting war, rather than ending it...An ordinary person cannot even imagine the war that may now ensue as a result of the injustices that have been seen."

The major powers know the intensity of the damage it will cause, yet, they are not interested in establishing justice and are unwilling to pay heed."

Muslims must work together for peace.

"In these circumstances, the Muslims should at least realise their responsibility and should pay heed. They must set aside their differences and must establish their unity. In order to better their relationships with the People of the Book, if Allah has given the commandment to the Muslims to call them towards "a word equal between us and you," by uniting over the Unity of God, then Muslims who have the same creed, should unite between themselves even more so by setting aside their differences. They should ponder over this and should establish their unity. This is the only way of removing injustice from the world and of fulfilling the obligations of justice and of establishing the rights of the oppressed. In order to do so, the Muslims must raise a strong voice in unison whilst coming together for those that are down trodden across the world."

"If the Muslims unite and are one, they will have a strong and impactful voice. Otherwise, the Muslim governments would be responsible for the deaths of innocent Muslims. Always keep the saying of the Holy Prophet Muhammad (peace and blessings be upon him) in mind – and this should be borne in mind by the major powers as well – that we must help both the oppressor and the oppressed. We must understand the importance of this injunction."*

"May Allah guide the Muslim powers so that they may unite in order to establish true justice. May the major world powers of the world also be granted right-mindedness so that instead of taking the world towards destruction, they try to save it. They should not make it their objective to simply fulfil their selfish desires. They should always remember that if and when there is destruction, the major powers too will not be safe from it."

** Note: Here, His Holiness ^(ABA) referred to the saying of the Holy Prophet Muhammad (peace and blessings be upon him): "Help your brother, whether he is an oppressor or he is an oppressed one." People asked, "O Allah's Messenger (peace and blessings be upon him)! We understand helping a person if he is oppressed, but how should we help him if he is an oppressor?" "The Holy Prophet (peace and blessings be upon him) said, "By preventing him from oppressing others."*

Critical need for justice

"May Allah enable the major powers to fulfil the obligations of justice on both sides of the conflict in order to establish peace. It should not be that they become lenient towards one side at the cost of the other. May they not increase in injustice and may we come to see peace in the world."

Prayers for Peace events around the UK



Birmingham

In accordance with the wishes of Huzoor^{aba}, the Birmingham Jamaats gathered to host a Voices for Peace function in Darul Barakat Mosque on the 15th of December 2023.

The guests began to gather at 7 pm and officially started at 7.30 pm when Dr Hasham Sb greeted our guests with a greeting of peace. As is customary, the program commenced with Tilawat (recitation of the Holy Quran – Chapter 5 Verse 9) recited by the Imam of the Birmingham Mosque, Imam Rawahuddin Arif and the translation was read by Muzzafar Clarke Sb. Following this, all members stood for a two-minute silence to remember those who lost their lives and are suffering in the conflict in Gaza and Israel.

The first of the guest speakers was Simon Foster who is the Police and Crime Commissioner for West Midlands. He stated that ‘I deeply and profoundly regret the devastating and heartrending loss of all life that is taking place’ and stated that his thoughts were with all of those who were affected. He had recently met with members of the Jewish and Muslim communities to hear and respond to their concerns. In this regard he stated that there is ‘no place for hate crime, islamophobia, anti-Semitism or violence’ and that ‘anyone engaging in hate crime must be held to account by the justice system, and where appropriate the international criminal court.’ He also emphasised the importance of ceasing hostilities. His remarks were warmly welcomed.

This was followed by a reading from the New Testament by a Tiff - Mahid Kareem. Our next key speaker was Candiece Henry who serves in her local church, the Church of God and Prophecy. She read some quite extensive prayers from the Bible which were followed by her own prayers for peace and prayers for the organisers of the event. Another Tiff – Tanzeel Ahmed then read an extract from the Old Testament that focused on the need to refrain from anger.

Next, Mr Kuldip Singh Ubhi, who is the National President for Namdhari Sikhs in the UK spoke on the barriers that we have created between each other in our own lives, drawing from important stories that he finds in his own religion. Following this, some children of the community gathered to sing a Taraana (poem) on peace.

The next speaker was Guy Horden MBE, who has been a member of



the Birmingham Standing Advisory Council on Religious Education since 1977. He spoke about parents setting a positive example for their children and that ‘the family is the birthplace of learning how to leive peacefully with each other.’ This was followed by Takreem Ahmed reading an excerpt of the Torah and Taban Wains reading an excerpt of the Holy Quran.

Following this, Mina Tilt, a Quaker Elder from South Birmingham with a Post Graduate Certificate in Quaker Studies, then spoke about the view of the founder of their community on all forms of violence. This was followed by the congregation watching a video of Amir Sb Kababir in which he recited a poem in Arabic which was accompanied by English Subtitles.

The Statement of Chief Rabbi Jacobs was then read out by Muhammad Akram Sb followed by the keynote address by Ameer Sb West Midlands, Syed Intiaz Ahmed. Ameer Sb concluded by leading the whole congregation in silent prayer. The event was attended by 27 external guests and many members of various Birmingham Jamaat’s.

May Allah bless all of those who were involved.



Cardiff



We held our 'Prayers for Peace' event in Baitur Raheem Mosque Cardiff on Saturday 9th December 2023. The attendance, by the Grace of Allah, was 105 including guests as well as local members of the Jamaat.

After the recitation of Holy Quran the introduction and welcome address was given by Regional Missionary Ammar Ahmed sahib. Guest speakers included The Lord Mayor of Cardiff, Councillor Bablin Molik, Chair of Sikh Council of Wales Mr Gurmeet Singh Randawa, Chair of Hindu Council Cardiff Mrs Kalpana Natarajan and a representative from Roman Catholic Church, Bethan Moby.

Regional Amir sahib concluded the program with his address focusing on Islamic teachings for the establishment of justice and peace and highlighting Hazoor's ^(aba) efforts in this regard for the last many years. The program was concluded with silent prayer followed by some refreshments.

In between the speeches, there were readings from Holy Scriptures from The Quran, Torah and the Bible by children. The young girls of Nasirat also recited a poem for justice and peace.

The event and our peace promoting efforts were appreciated by all guests. Alhamdulillah

Leicester

On Saturday 18th November 2023, Jama'at Ahmadiyya Leicester held their annual Peace Conference at Baitul Ikram Mosque. The event was attended by many guests including the Right Worshipful the Lord Mayor of Leicester Dr Susan Barton, the Chief Constable of Leicestershire Police and various Councillors. Other dignitaries in attendance were representatives of faith groups, neighbourhood

policing team, Leicestershire Fire Service and members of the general public who had registered their interest prior to the event.

This year's theme 'Foundations of True Peace' was adopted from the theme of this year's National Peace Symposium which was held in Baitul Futuh earlier in the year. The keynote speaker for this year's Leicester Peace Conference was Imam Mansoor Clarke - Missionary, Journalist and scholar of the Ahmadiyya Muslim Community, UK. The host for this year's event was Mr Saleem Ahmed Sahib, a member of the Qadha Board UK and a former President of the Ahmadiyya Muslim Association in Leicester.

The reception prior to the commencement of the event included tour of the mosque and exhibition made up of Jama'at literature stall and pull up banners display - showcasing the beliefs and tenets of the Jama'at.

Event started with the recitation of the Holy Quran by Ashir Khan Sahib and English translation by Naseer Uddin Sahib. Welcome address was then delivered by Mr Ibrahim Bonsu, President of the Ahmadiyya Muslim Association Leicester. Sadr Jama'at Leicester highlighted the objective of the Peace Conference and why is so important for communities to come together in this critical hour where humanity stands at the brink of global catastrophe and the critical need for each individual to strive for Peace. The welcome address was followed by a 2-minute silence to remember the victims of war.

A short video presentation on the Ahmadiyya Muslim Community, the role of Khilafat and the global peaceful works of Hazrat Khalifatul Masih V ^(aba) was relayed to the audience.

The first guest speaker for the event was the Right Worshipful the Lord Mayor of Leicester Dr Susan Barton. In her address the Right Worshipful Lord Mayor touched on the fear of losing loved ones, the pain we feel when we hear of the suffering of others and the need to acquire peace of mind by eradicating poverty and illness and the need for all to come together for a peaceful society. The second speaker was the Respected Chief Constable of Leicestershire Rob Nixon. Chief Constable Nixon made mention of the shared values that transcends across all communities. He also praised the initiative of the local Ahmadiyya Muslim Community for bringing communities together, highlighting how global tensions and conflicts sometimes trickle down into local communities and the need for such gatherings to promote dialogue and improve community cohesion.



The third guest speaker for the night was Respected Councillor Deepak Bajaj (former Lord Mayor of Leicester). He mentioned the shared commitment among communities and the need to continue to strive as the way to true peace is not an easy path. This was followed by a video presentation of an excerpt from Beloved Huzoor's (aba) keynote speech at the 2023 National Peace Symposium which was held in Baitul Futuh.

The video was followed by the fourth guest speaker of the event in the person of Respected Tony Nelson, Jewish representative from the Leicester Hebrew Congregation. Tony in his speech condemned both the atrocities of Oct 7 in Israel and the number of innocent lives including children who have been killed in Gaza. At the same time he also expressed the love and welcome he has experienced from some members of the Muslim community in Leicester signifying the importance of the need for communities to come together and to look out for each other.

The keynote speech by Respected Imam Mansoor Clarke was well received with much positive feedback from the audience. In his address Imam Mansoor Clarke addressed the topic of injustice as a fundamental root cause of social agitation with references to the

atrocities going on in Palestine. He elaborated on how injustice can be tackled if all individuals took it upon themselves as their responsibility and not to neglect it as the responsibility of someone else. Moreover, whilst he acknowledged the inhumane act of Hamas on Oct 7th, Imam Mansoor Clarke also spoke on the disproportionate and collective punishment being meted out to the Palestinian people by the state of Israel and the need for immediate ceasefire. The vote of thanks was done by Imam Muneeb Ur Rahman, Imam of Baitul Ikram mosque of the Ahmadiyya Muslim Community Leicester.

A typical south Asian dinner which catered for vegan, vegetarian and other diets was served after the silent prayer. Head table guests were presented with gift bags which contained a range of information about Islam and its revival Ahmadiyyat. Many guests gave interviews with positive remarks at the end of the event. Alhamdulillah the event was a success.

Bordon



Alhumdullilah, with the support of Whitehill and Bordon Jamaat, we held an interfaith programme yesterday in Bordon and invited all the surrounding locals, including locals to Jalsa Salana UK, to the event.

The event was over-subscribed with people registering their interest. *Alhumdullilah*, over 100 people attended this programme. The photos of this programme were later published on the local social media channels (which consist of more than 17,000 people) and are being received positively.

Jalsa Seeratul Nabi (sa)

Jamaat Ahmadiyya Dudley

November 22, 2023 Baitul Ghafoor Mosque

Alhamdulillah Jamaat Dudley held a very successful Jalsa Seeratul Nabi (saw) and Tarbiyyat Day on November 22, 2023, at Baitul Ghafoor Mosque. Jamaat members were informed in advance for the event through poster and messages.

The event started at 7:00pm with the recitation from the Holy Quran by Abdu Qayyum Ainsiree followed by the translations in English and Urdu. A beautiful Nazam was recited by Mr. Qasier Ahmad Nizam and he also rendered its translation for the audience.

The first speech of this event was delivered by Respected Imran Ahmad Khalid, Murabbi Silsilah. He spoke in Urdu on the topic of the High moral of the Holy Prophet (saw). Imran sahib referred to the Holy Qur'an, the word of God, which gives the following testimony about our beloved Prophet (saw),

“And thou dost surely possess high moral excellences”.

(Al-Qalam 68:5).

He added that the fact of the matter is the Holy Prophet's (saw) example can be likened to a diamond; regardless of the perspective you adopt, you will always perceive brilliance from every angle. Murabbi sahib mentioned that the Holy Prophet (saw) was known for his impeccable character, honesty, and integrity, his actions and words were a living embodiment of the teachings of Islam. People were drawn to him because of his sincerity and trustworthiness. Throughout the whole of our beloved Holy Prophet's (saw) life every thought, every motion, every action, his very being was devoted to God in the effort to seek closer communion with Him. This is clearly affirmed by Divine testimony:



“Say: ‘My prayer and my sacrifice and my life and my death are all for Allah, the Lord of the Worlds. He has no partner. And so am I commanded, and I am the first of those who submit wholly to Him.’”

(Al An'am 6:163-164.)

Murabbi Silsilah Sammar Ahmad sahib was the next speaker. He delivered a very informative talk on how the Holy Prophet (saw) treated the prisoners of war and also his highest level of trust in Almighty Allah in moments of hardship. Quoting many incidents from the life of Holy Prophet (saw), he beautifully described the importance of this aspect and its need in the present times, especially, during ongoing conflicts in the world today.

Ahsaan Ahmad, a very young boy, mesmerized the audience with a Naatiya Kalaam “Badargaah Zeeshan Khairul Anaam”. Lastly respected Nisar Orchard sahib, National Secretary Tarbiyyat, beautifully engaged the audience on various topics. He spoke about the lessons the life of Holy Prophet (saw) has taught us, specifically in the light of the Final Sermon delivered by the Holy Prophet at Hajj. In the later part of his talk he emphasised the importance of engaging with the children and teaching them the correct point of view on difficult subjects like LGBTQ+ and social media.

Alhamdulillah over 70 men and around 90 ladies attended the event. A delicious meal was served to all the attendees at the end.

Baitul Futuh wins three times in a row

(by Waleed Ahmad)

Every year the Baitul Futuh gardens are entered into a competition that is overseen by the London Gardens Society. Its patron is His Royal Highness the Duke of Edinburgh. By the grace of Allah this year our gardens once again secured top position as Baitul Futuh was adjudged to have the best garden display in a public place. This is the third year running that Baitul Futuh has attained this accolade. It is a reflection of the hard work put in all year round by Secretary Zairat Mirza Mujeeb Ahmad Sahib and his team.



the Livery Hall in the City of London on 12th October 2023 where the trophy was presented. Mirza Mujeeb Sahib was overjoyed to achieve this ‘hat trick’ of wins and said, ‘this is all a special Favour of Allah and as a result of Huzoor's (aba) prayers.’



The organisers announced the prize at a special evening convened at

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PoetsForPeace@VoiceOfIslam.co.uk

www.PoetsForPeace.co.uk



Obituary - Mohamed Arshad Ahmed Sahib

Prepared by Waqar Ahmad Ahmed

“Leader”, “a pioneer”, “stalwart of the Jama’at”, “legend”, “an institution”, “larger than life” and “one of a kind”. These are just some of the descriptions used about Mohammed Arshad Ahmed Sahib who sadly passed away on Thursday 7th September 2023 at the age of 70 years. Inna lillahe wa inna ilaihi raji’oon.



Family background and marriage

Mohamed Arshad Ahmed Sahib was born in Nairobi, Kenya, in 1952. He was the son of Zaqqia Khanum Sahiba and Mohammed Yusuf Ahmed Sahib. It was in Kenya where his father and grandfather, Babu Ghulam Mohammad Sahib, converted to Ahmadiyyat in 1935 during the time of missionary Sheikh Mubarak Ahmad Sahib.

Arshad Sahib moved to Kent, England, at the age of 15 to complete his education. He settled permanently when the rest of his family joined him during the period of the Asian exodus from East Africa in the late 1960s. The family faced a number of challenges yet integrated well into society and helped to build the Gillingham Jama’at, of which they became an integral part.

In 1976 Arshad Sahib married Amatul Baseer Ahmed Sahiba, daughter of Khalifa Salahuddin Sahib and Amatul Hafeez Begum Sahiba, and granddaughter of Hazrat Dr Khalifa Rashiduddin Sahib^(ra) who was a prominent companion of the Promised Messiah^(as) and father-in-law of Hazrat Musleh Maud^(ra). Through this he was blessed with a close relationship with the family of the Promised Messiah^(as).

Jama’at service

He had the honour of serving the Jama’at in several capacities including as National Khuddam Sports Secretary, President of Stevenage Jama’at and more recently as National Secretary Ishaat in the UK for over 20 years. In the year of the Jama’at centenary in 1989 he organised the cycle marathon from Bradford to London, which raised thousands of pounds for British charities. He was a gifted orator and had the privilege of speaking at Jalsa Salana UK, as well as regularly delivering speeches at various events and *dars* in Ramadan in different Jama’ats. He also undertook various assignments for Wakalat-e-Tasneef London, notably proofreading manuscripts, and reviewed Shahid degree theses of final year Jamia Ahmadiyya UK students as a supervisor and examiner.

Love for the Holy Qur’an and Holy Prophet^(saw)

Arshad Sahib had a deep love for the Holy Qur’an. He always exhorted his family members to do Tilawat audibly and melodiously, and he liked nothing more than them reciting the Holy Qur’an simultaneously in the home, particularly after Fajr and during Ramadan. Prior to his unexpected demise, when asked if he would like to have some reading material after his operation in hospital, his response was that he had a copy of the Holy Qur’an with him and that was enough.

He also had immense love for the Holy Prophet^(saw). This was evident in his speeches during which he would often get emotional when referring to the Holy Prophet^(saw). He particularly enjoyed reading biographies of his blessed life. Upon the instructions of Hazrat Khalifatul Masih IV^(th), Arshad Sahib wrote a book entitled ‘Rushdie: Haunted by his unholy ghosts’ as a rebuttal to literary attacks on the Holy Prophet^(saw) by Salman Rushdie and other critics of Islam.

Attachment to mosque and regard for Salat

In November 2021, Arshad Sahib moved from Stevenage to Farnham with his wife and daughter Aasma in order to be closer to Masjid Mubarak and offer prayers behind Huzoor^(aba). He continued to serve the community in the local Ash Jama’at. He was regular in attending Fajr at the mosque and encouraged all his children and grandchildren to offer at least one daily prayer behind Hazrat Khalifatul Masih^(aba) whenever they visited.

On the morning of his operation, he was anxious that he might miss Zuhr and Asr due to being under anaesthetic, and contacted a missionary to ask if he could offer these prayers early. Such was his regard for Salat.

Passion for sports

He was a talented all-round sportsman and played a number of sports at a competitive level, including hockey, cricket, squash and tennis, winning several national Khuddam tournaments in the latter. He qualified as a Squash Rackets Association (STA) club coach, and also went swimming on a regular basis, including in the days before his operation. He organised many tournaments and utilised sport as a means of encouraging and inspiring especially the youth to become closer to the Jama’at. Again in 1989, in the year of the Jama’at centenary, Arshad Sahib was the lead organiser of a major hockey tournament that took place in Gillingham. Twelve teams including local clubs took part in the event, which the Jama’at team won. Hazrat Khalifatul Masih IV^(th) graced the final with his presence, and at the dinner reception to which all the teams were invited, Huzoor^(th) remarked: “This has been the best day, if not of my life, but certainly of this year.” A year later, Huzoor^(th) named the Jama’at team ‘Muslims Tigers Ahmadiyya’, and Arshad Sahib had the privilege of being its captain for several years. The club played in Kent leagues, went on international tours and was victorious in many prestigious competitions. Through the team, the message of Islam Ahmadiyyat reached far and wide.

Arshad Sahib had the honour of playing table tennis with Hazrat Khalifatul Masih III^(th) and squash with Hazrat Khalifatul Masih IV^(th). He presented sports programmes on MTA International for whom he reported on a number of high-profile sporting events and interviewing world class sportsmen such as Pakistani cricketer Wasim Akram and world squash champion Jansher Khan.

Affection for Africa and humanity

Arshad Sahib was keen to utilise his professional experience and expertise in the pharmaceutical industry for the service of humanity. Shortly before his passing, he wrote to Hazrat Khalifatul Masih V^(aba) expressing a desire to be part of a project which would provide



medicines to all parts of Africa, a continent he loved so deeply.

Piety

He was a pious and devout Ahmadi, and a Musi. He had immense respect and reverence for Waqfeen-e-Zindagi, and he was renowned for his hospitable nature and inviting people from all walks of life to his home. Through his personal and professional networks, he was always ready to help Ahmadis and non-Ahmadis alike. He once remarked that the provision Allah had blessed him with, was solely because his son Mubariz was serving the Jama'at as a life devotee.

He was a very loving and caring family man who enjoyed spending time especially with his grandchildren. As part of their Tarbiyyat, even on family holidays abroad, he would ensure that they visited local Jama'at mosques and met with missionaries.

Obedience to Khilafat

Throughout his life Arshad Sahib demonstrated exemplary loyalty and obedience to Khilafat. His love for Khilafat was ignited in December 1960, when at the age of eight he travelled with his parents and siblings by boat from Kenya to Pakistan to meet Hazrat Musleh Maud^(ra). He once said: 'To be truthful as a young boy I cannot remember much of what was being said, but to this day the voice of the Khalifa still reverberates through my ears and the love affair had started.'

Hazrat Khalifatul Masih V^(aba) graciously led Arshad Sahib's funeral prayer and paid a glowing tribute to him in his Friday Sermon of 15th September 2023, in which he also quoted what Hazrat Khalifatul Masih IV^(rh) once said about him:

"By the grace of Allah he was a Musi. He had a strong connection with the Jama'at. Wherever he lived, he served the Jama'at in one way or another. In Khuddamul Ahmadiyya he served as Muhtamim. He served as the National Secretary Isha'at for UK for more than 20 years. He had an intellectual disposition. When Salman Rushdie wrote a blasphemous book against the Holy Prophet^(saw), on the instructions and guidance of Hazrat Khalifatul Masih IV^(rh), Arshad Sahib had the opportunity to write a rebuttal to it. He was regular in offering the prayers in congregation. Since we moved here, he bought a home near to Islamabad with the intention that he would offer prayers. He had a bond of love for the Holy Prophet^(saw) and the Promised Messiah^(as). He would regularly recite the Holy Qur'an. The deceased had a passion for propagating the message of Islam Ahmadiyyat. He was regular in giving chanda. He would meet everyone with love and warmth and was eloquent. He was a sincere person who had a deep bond of reverence for Khilafat. On one occasion, Hazrat Khalifatul Masih IV^(rh) said about him: 'I have always found Arshad Ahmedi Sahib to be extremely obedient, the likes of which is seldom seen. Whatever I say to him, he accepts immediately. Because of this quality of his, I have a lot of respect for him and his family.' In reality, this obedience and subservience continued even after. I have always found him to be humble and obedient to Khilafat. He always gave precedence to honour and respect of the Jama'at. May Allah bestow His mercy and forgiveness upon him and may Allah grant his children the opportunity to continue his virtuous deeds. One of his sons is a life devotee.'

(Al Fazl International, London, Friday 6th October 2023)



In a message to Arshad Sahib's family, Rafiq Ahmad Hayat Sahib, Ameer UK, wrote:

"You father was a very dear friend who had been a very important part of my life for 70 years. In a funny way I had lived longer with him than you and your siblings. From a very early age we lived close by and went to the same primary school where we both learned to swim, we went to the mosque daily and learned to play hockey and cricket together. We also both went to French classes at Nairobi University together. I believe Arshad learn to speak French but unfortunately the same cannot be said about me!"

When the family migrated to the UK, we both continued to play hockey and cricket and learned to play squash and table tennis which you know that your dad had the good fortune to play against Hazrat Khalifatul Masih IV^(rh). Your dad was so keen on sports that when I became National Qaid and then later Sadar I requested him to become Mohtamim Sports which he very graciously accepted and we did some very memorable things together including the cycle marathon, the MTA hockey team, squash tournaments that Hazrat Khalifatul Masih IV^(rh) regularly attended, then this relationship continued in Ansarullah.

When I became Ameer, Arshad was appointed as Secretary Isha'at and he transformed the department and served for 21 years in that post. There were so many other aspects to him that I cannot capture in this email but suffice to say that he became an elder of the Jamaat and a source inspiration of guidance for many.

This was an incredible journey, and I will miss him and his smiling face and his love and affection for me and my family. When the family moved to Farnham, he continued to invite me and Shakira to visit the family to your new home and I promised that I would come and indeed Jumma before Germany Jalsa he met me at Islamabad and updated me on his operation and requested for prayers and once again extended his invitation for the visit.

I think his connection with Allah was so strong that Allah ensured that he did not suffer at the end and Huzoor e Anwar^(aba) led his Janaza on Friday and paid such a great tribute including Hazrat Khalifatul Masih IV^(rh) feelings and his own feelings about him.

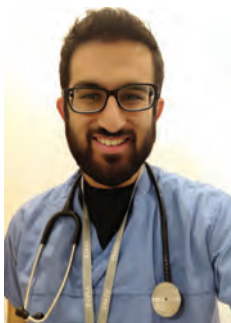
May Allah rest his soul in peace and grant him a lofty status hereafter and grant solace to you and your family, especially your mother. You must take special care of her as she has lost a partner of 47 years which will leave a vacuum which needs to be filled with unconditional love from the children and grandchildren."

Arshad Sahib is survived by his wife, a daughter, two sons and six grandchildren. He also leaves behind four brothers and one sister. His eldest brother is Muhammad Akram Ahmedi Sahib, who has served as Naib Amir UK and is chairman of IAAAE.

May Allah accept Arshad Sahib's prayers, services and sacrifices, and grant him the highest abode in Paradise, Ameen.

Medical Matters – Obesity and being Overweight

By Dr Yaseen Sumyaan Ahmad working in Urology & General Surgery at Scunthorpe General Hospital



Overweight and obesity are defined as abnormal or excessive fat accumulation that presents a risk to health. A body mass index (BMI) over 25 is considered overweight, and over 30 is obese.

The Prevalence of Overweight and Obesity

Overweight and obesity are major public health problems worldwide. In 2016, more than 1.9 billion adults, 18 years and older, were overweight. Of these over 650 million were obese. 39% of adults aged 18 years and over were overweight in 2016, and 13% were obese.

The Causes of Overweight and Obesity

The causes of overweight and obesity are complex and involve a combination of genetic, environmental, and behavioural factors. Some of the most common causes include:

- Diet: Eating a diet that is high in calories, fat, and sugar can contribute to weight gain.
- Physical activity: Not getting enough physical activity can also contribute to weight gain.
- Genetics: Some people are more likely to be overweight or obese than others due to their genes.
- Environment: The environment can also play a role in weight gain. For example, living in a food-rich environment with limited access to healthy foods can make it difficult to maintain a healthy weight.

The Health Consequences of Overweight and Obesity

Overweight and obesity are associated with a number of health problems, including:

- Heart disease
- Stroke
- Type 2 diabetes
- Certain types of cancer
- Sleep apnoea (obstructive breathing when sleeping)
- Osteoarthritis
- Gall bladder disease
- Mental health problems

The Treatment of Overweight and Obesity

There is no one-size-fits-all treatment for overweight and obesity. The best treatment plan will vary depending on the individual's specific circumstances. However, some general tips include:

- Making changes to your diet: Eating a healthy diet that is low in calories, fat, and sugar can help you lose weight or maintain a healthy weight.
- Getting regular physical activity: Getting regular physical activity can help you burn calories and lose weight.
- Making lifestyle changes: Making other lifestyle changes, such as getting enough sleep and managing stress, can also help you lose weight or maintain a healthy weight.

If you are overweight or obese, it is important to talk to your GP. They can help you develop a personalized treatment plan that is right for you.

Preventing Overweight and Obesity

The best way to prevent overweight and obesity is to adopt healthy lifestyle habits early in life. Some tips for preventing overweight and obesity include:

- Eating a healthy diet: Eating a healthy diet that is low in calories, fat, and sugar can help you maintain a healthy weight.
- Getting regular physical activity: Getting regular physical activity can help you burn calories and prevent weight gain.
- Making lifestyle changes: Making other lifestyle changes, such as getting enough sleep and managing stress, can also help you prevent weight gain.

It is also important to be aware of the environmental factors that can contribute to weight gain. For example, living in a food-rich environment with limited access to healthy foods can make it difficult to maintain a healthy weight.

By following these tips, you can help prevent overweight and obesity and improve your overall health.

Putting Obligatory Chanda's into Perspective



The Call of the Hour

"What a blessed time this is! No one is asked to lay down his life. This is not the time for offering the ultimate sacrifice; rather it is the time to spend out of one's possessions, according to one's means."

[The Promised Messiah ﷺ, Al-Hakam Qadian, July 10, 1903]

The importance of engaging all members into the system of Chanda

"I stress upon all of you, whether present or absent, to tell your brothers about the Chanda and try to bring your weak brothers into the system of Chanda. This opportunity will not present itself ever again."

[Promised Messiah ﷺ, Malfoozat, volume 3, p360]

Financial Sacrifice and Self Purification

"One should keep one's dealing with Allah straightforward. Financial sacrifice is a means of moral training as well as to purify oneself."

[Hadrat Khalifatul Masih V ﷺ, Summary of Friday Sermon, March 31 2006]

Those in hardship should seek Concession

"The real objective of financial sacrifice is to attain nearness to Allah rather than collect money. Therefore the correct income should be declared with regards the regular obligatory Chanda. If need be, concession should be sought"

[Hadrat Khalifatul Masih V ﷺ, Summary of Friday Sermon, March 31 2006]

Contributing according to one's blessing

"If you acquire more income after the Budget has been drawn, you must not continue paying according to the Budget. Rather you must pay in relation to the blessings which Allah has showered upon you...So I beseech you that, for your prayers to be accepted, it is important that you keep your dealings with Allah clear."

[Hadrat Khalifatul Masih V ﷺ, Friday Sermon, June 6 2003]

Contributing regularly and the growth of one's wealth

"The principal of giving according to one's means but giving regularly has the seeds of progress in it. Whoever starts giving a little bit regularly will naturally increase his sacrifice and his means will also grow."

[Hadrat Khalifatul Masih IV ﷺ, Friday Sermon, June 6, 2003]

The dangers of being dishonest with ones Chanda

"Office-bearers accept whatever a person claims to be his income, even when they know that he is not speaking the truth. But what comes to pass later on is very dangerous indeed for such people: their sacrifices of a lifetime go in vain and they lose their wealth and fall into all kinds of troubles." [Hadrat Khalifatul Masih IV ﷺ, Friday Sermon, July 23 1982]

Do not deprive yourself of your wealth and happiness

"Tell those who are weak and are afraid of spending in the way of Allah that you are depriving yourselves both of virtue and of the blessings of Allah. You are even depriving yourselves of the world which you are striving for. Your wealth will decline, you will not see the happiness of your children. Before your very eyes your pleasures shall vanish and sorrow and worry shall have their place in your hearts."

[Hadrat Khalifatul Masih IV ﷺ, Friday Sermon, September 10, 1982]